

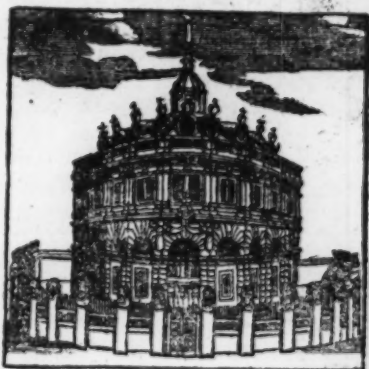
THE CATECHISM

Set forth in the Book of
COMMON-PRAYER,

*Briefly explained by short Notes, ground-
ed upon Holy SCRIPTURE.*

To which is now added an Essay of *Questions*
and *Answers*, framed out of the same Notes
for the exercise of YOUTH.

The Eighth Edition.



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Imprimatur,

JOHAN. NICHOLAS,

Vice-Can. O X O N.

To the READER.

THese short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church-Catechism; much less to prevent the seasonable enlargments of the industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was Brevity: and therefore, as the Positions are not many, so the Scripture-proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young Beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary Proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of humane Authors, and other curiosities of Learning, are wholly forborn. And to make the Expositions yet more plain, the Teacher is to be entreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might

sufficiently evidence this short *CATECHISM* to be improvable to a more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.

In a word, it was desired that some sma'l Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the instructor, and care of Parents and Governours, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions, as should naturally arise from the Observations propounded.

And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some aged Hearers from their inveterate ignorance, and this most necessary service of Catechization also from the contempt of being reputed work only for Children.

I. C O R. XIV. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

A CATECHISM, *that is to say*, An
Instruction to be learned of every
person, before he be brought
to be confirmed by the Bishop.

Question.

What is your name?

Answer.

P. or M.

Quest. Who gave you this name?

Answer. By Godfathers and Godmothers in
my Baptism, wherein I was made a member
of Christ, the child of God, and an Inheritor of
the kingdom of Heaven.

Quest. What did your Godfathers and God-
mothers then for you?

Answer. They did promise and vow three things
in my name. First, that I should renounce the
devil and all his works, the pomps and vanities of
this wicked world, and all the sinful lusts of the
flesh. Secondly, that I should believe all the Ar-
ticles of the Christian faith. And thirdly, that I
should keep Gods holy will and commandments,
and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound
to believe and to do, as they have promised for thee?

Answer. Yes verily; and by Gods help so I will:
And I heartily thank our heavenly Father, that
he hath called me to this State of salvation, through
Jesus Christ our Saviour. And I pray unto God

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to giue me his grace. that I may continue in the same unto my liues end.

Catechist. Reherse the Articles of thy belief.

Answ. **I** Believe in God the Father Almighty,
Maker of heauen and earth:

And in Iesus Christ his only Son our Lord,
Who was conceived by the holy Ghost, Born of
the Virgin Mary, Suffered under Pontius Pilate,
Was crucified, dead and buried, He descended into
hell, The third day he rose again from the dead,
He ascended into heauen, And sitteth at the right
hand of God the Father Almighty; From thence
he shall come to iudge the quicke and the dead.

I believe in the holy Ghost, The holy Catholick
Church, The Communion of Saints, The for-
giveness of sins, The resurrection of the body,
And the life everlasting. Amen

Quest. What dost thou chiefly learn, in these
Articles of thy belief?

Answ. First, I learn to believe in God the
Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed
me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth
me, and all the elect people of God.

Quest. You said that your God-fathers, and
God-mothers did promise for you, that you should
keep Gods Commandments: Tell me how many
there be.

Answ. Ten.

Quest. Which be they?

Answ.

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Ans. **T**he same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou

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VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Ans. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour & succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and just in all my dealing.

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dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. By good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answ. **O**ur Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; & that he will keep

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keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy & goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest. **H**ow many Sacraments hath Christ ordained in his Church?

Answ. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Answ. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledg to assure us thereof.

Quest. How many parts are there in a Sacrament?

Answ. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Answ. Water: wherein the person is baptized, In the name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward and spiritual grace?

Answ. A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

Q. What is required of persons to be baptized?

Answ.

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Ans. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Ans. Bread and wine which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly pur-

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posing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, shall diligently, upon Sundays and Holy days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their Children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother-tongue the Creed, the Lord's prayer, and the ten Commandements; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledg for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed.

¶ *Canons selected by EGBERT Arch-
bishop of York; about the year
of Christ 750.*

CAN. 6. *Ut unusquisque sacerdos &c.*
“ That every Priest should diligently in-
“ sinuate into the People committed to
“ his charge, the Lord's Prayer & Creed ;
“ and inform their understanding in the
“ studie and practice of all points of the
“ Christian Religion. *Compare this with
the 11th Canon of the Council of Cloveshoe
under CUTHBERT, Archbishop of Cant.
in the year 747.*

¶ *Injunctions by Q. ELIZABETH
in the year 1559.*

§. 44. *Item*, every Person, Vicar, and Cu-
“ rate, shall upon every Holy-day, and e-
“ very second Sunday in the year, hear
“ and instruct all the youth of the Parish,
“ for half an hour at the least, before Eve-
“ ning-prayer, in the ten Command-
“ ments, the Articles of the Belief, and in
“ the Lords Prayer, and diligently exa-
“ mine them, and teach the Catechism
“ set forth in the book of publick Prayer.

*I Constitutions and Canons Ecclesi-
astical agreed upon in
the year 1603.*

LIX. Every Parson, Vicar, or Curate,
“ upon every Sunday and Holy-day be-
“ fore Evening-prayer, shall for half an
“ hour or more, examine and instruct the
“ Youth and ignorant persons of his Pa-
“ rish, in the ten Commandments, the
“ Articles of the Belief, and in the Lord's
“ Prayer: and shall diligently hear, in-
“ struct and teach them the Catechism set
“ forth in the book of Common-Prayer.
“ And all Fathers, Mothers, Masters and
“ Mistresses, shall call their Children,
“ Servants and Apprentices, which have
“ not learned their Catechism, to come
“ to the Church at the time appointed,
“ obediently to hear and to be ordered
“ by the Minister, until they have learn-
“ ed the same &c.

*I R. JAMES his Letter of Dire-
ctions to the Lord Archb. of
Cant. in the year 1622.*

----- That those Preachers be most en-
“couraged

“courage and approved of, who spend
“their afternoons Exercise in the exami-
“nation of Children in their Cate-
“chisms, and in the expounding of the
“several points and heads of the Cate-
“chism, which is the most ancient and
“laudable custom of teaching in the
“Church of England.

*The new mentioned L. Archbishop of Cant.
his Letter thereupon written to the
L. Archb. of York.*

“So far are these Directions from abat-
“ing, that his Majesty doth expect at our
“hands, that it should increase the Num-
“ber of Sermons, by renewing upon every
“Sunday in the after-noon, in all Parish-
“Churches throughout the Kingdome,
“that Primitive and most profitable ex-
“position of the Catechism, wherewith
“the People, yea very Children, may be
“timely seasoned & instructed in all the
“Heads of Christian Religion: the which
“kind of teaching (to our amendment be
“it spoken) is more diligently observed
“in all the reformed Churches of *Europe*,
“than

“than of late it hath been here in *Eng-*
“*land*. I find his Majesty much moved
“with this neglect, and resolved (if we
“that are his Bishops do not see a Refor-
“mation hereof, which I trust we shall)
“to recommend it to the care of the Ci-
“vil Magistrate.

¶ In a Sermon Preached before K. JAMES
in the year 1624. by James Usher,
late L. Archb. of Armagh.

“Your Majesty can never be sufficiently
“commended, in taking order, that the
“chief heads of the *Catechism* should, in
“the ordinary ministry, be diligently
“propounded and explained unto the
“people throughout the Land. Which
“I wish were as duly executed every
“where, as it was piously by You intend-
“ed. ----- The neglecting of this, is the
“frustrating of the whole work of the Mi-
“nistry. For let us preach never so ma-
“ny Sermons unto the people, our labour
“is but lost, so long as the foundation
“is unlaied, and the first principles un-
“taught, upon which all other doctrine
“must be builded. THE

(1)

T H E

CATECHISM

*Set forth in the Book of
COMMON-PRAYER,
Briefly explained.*

A. or M.] **T**HE Christian Name, **SECTION.**
which was given in **I.**
Baptism, calleth to mind the Chri-
stian *Faith, in which the then- **a Acts 19.**
named person was Baptized. And **+ 5.**
he also bearing the name of Christ,
is called a ^b Christian, and so is ^c di- **b 1 Pet. 4. 16.**
stinguished from men of other Reli- **c Mat. 23. 8.**
gions, as, Jews, Turks, and Hea-
thens.

**By God-fathers and God-mothers
in my Baptism.]** Names have been
usually given to Infants, when they
were received into the Church by
^d Circumcision, to which ^e Baptism **d Luke 24. 21.**
is a correspondent Sacrament. And **e Col 2. 11,**
these Names have been sometimes **12.**
given by ^f Parents, and sometimes **f Gen. 21. 3.**
by ^g others, with the ^h Parents ap- **g Ruth 4. 17.**
probation. **h Luke 1. 59.**

B

Wherein

60, 62, 63.

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~~Wherein~~ I was made &c.] Three

i Gal. 3. 27. i Privileges are conferred upon the Baptized Christian, or Believer.

k Eph. 2. 12. 1. He who was naturally ^kestranged from Christ, is now made a Member of him: that is, a ⁱMember of that mystical ^mBody the Church, whereof Christ is the Head.

l Eph. 5. 30. 2. Being a Member of Christ; he who was naturally a ⁿChild of wrath, is now made a ^oSon of God by ^padoption, through Christ the Son of God by Nature.

m Eph. 2. 3. 3. Being a Son of God; he who was naturally a Child of Perdition, and ⁱsharer with the Devil and his
 n Jo. 3. 1. Angels, is now made an ⁱHeir of God, and joynt heir with Christ to
 o Gal. 4. 5. a ⁱKingdom of Glory.
 p Mat. 25. 41. and ⁱsharer with the Devil and his
 q Rom. 8. 16, Angels, is now made an ⁱHeir of God, and joynt heir with Christ to
 r 17.
 s Luke 12. 32 a ⁱKingdom of Glory.

They did promise and Now &c.]

t Isa. 8. 2, 3. By continuing the ancient use ^tof Witnesses at the naming of Children, or sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the ⁿmortality, or negligence of Parents. However, Parents are expressly commanded to be ^wdiligent in teaching their own Children God's holy Word, and
 u Est. 2. 7.
 v Deut. 6. 6, 7. ^wbringing

Briefly explained.

3

^a bringing them up in the nurture & Eph. 6. 4.
and admonition of the Lord.

Three things in my name.] As in
Baptism, three Privileges are assured
to the person Baptized, or Believer:
so, in his name are ^y avouched three
things to be performed.

SECTION

II.

^y Deut. 26. 17,
18.

**First, that I should renounce the
Devil &c.]** The first thing promised
in the behalf of the Baptized person,
is the abrenunciation of his ^a three & Eph. 2. 1, 2,
spiritual Enemies; the Devil, the 3.
World, and the Flesh.

The first spiritual Enemy is the
Devil, who is an evil spirit, or ^a lost & 2 Pet. 2. 4.
angel; and is to be renounced, be-
cause

1. He tempteth to sin; and so is
called the ^b Tempter;

^b Mat. 4. 3.

2. He accuseth for sin; and so is
called the Devil, and the ^c Accuser;

^c Rev. 12. 10.

3. He hindreth from doing good;
and so is called ^d Satan, or a Re-
fister.

^d Zech. 3. 1.

The Works of the Devil are in
general, all ^e Sins committed by his
instigation; and, more particular-
ly, those which are committed after
^f his example: as, Murther, Lying, ^f Jo. 8. 44.
and the like.

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SECTION III.

The Poms and Vanity of this wicked World.] The second spiritual Enemy to be renounced, is ^g this present evil World, with the vanities of it.

g Gal. 1. 4.

By World is not here meant the elementary World, or frame of visible ^b creatures, which are ¹ good; nor only the rational ^k World of mankind, which is not ¹ wholly evil. But by World are here understood those ^m men of the World, who are enemies to ^g olinefs; and those other ⁿ creatures in the World, which the Devil, ^o the prince of it, useth as ^p baits and snares to seduce men to sin.

b Act. 17. 24.

i 1 Tim. 4. 4.

k Jo. 12. 19.

l Phil. 2. 15.

m Jo. 15. 19.

n 1 Jo. 2. 15.

o Jo. 14. 30.

p Mat. 4. 8, 9.

The poms and vanity of this World are ^q distinguished into.

q 1 Jo. 2. 16.

1. The lust of the flesh, which ^r is ^r Pleasure;

r 2 Tim. 3. 4, 5.

2. The lust of the Eye, which is ^s Riches;

s Eccl. 5. 11.

3. The pride of life, which is ^t Honour. And these become injurious to Piety, when they are ^u affected inordinately, immoderately, or unseasonably.

t Jer. 45. 5.

u Ja. 4. 4.

And all the sinful lusts of the Flesh.] The third spiritual Enemy to be renounced, is the ^w Flesh with the lusts of it.

w Gal. 5. 24.

By

By Flesh are not here meant the several sorts of living ^a creatures, ^x 1 Cor. 15. 39. which are made of flesh; neither ^y humane nature, nor the ^z frail body ^z 1 Cor. 15. 50. of man, which are sometimes called Flesh.

But Flesh is the ^a unmortified ^a Rom. 7. 25. Corruption of the soul, which is ^b enmity against God: because ^b Rom. 8. 7, 8.

1. It ^c hindreth us from doing ^c Gal. 5. 17. good, and 2. It ^d inclineth us to do ^d Rom. 7. 23. evil.

The sinful lusts of the Flesh are the manifold ^e inordinate affections, and ^e Gal. 5. 19, 20, ^f evil concupiscences of the mind, by ^{21.} which the temptations of the Devil ^f Ja. 1. 14. are entertained, and the ^g good ^g 1 Tim. 6. 10. things of the world are abused to sin.

Secondly, that I should believe &c.] SECTION.
The second thing promised in behalf
of the Baptized person, is ^b Faith, or ^{IV.}
a ^b belief of the Doctrine of Christi- ^b Acs 8. 36.
tianity. ^{17.}
ⁱ Acs 26. 27, ^{28.}

By Believing is not here understood only historical Faith, such as the ^k Devil and wicked men may have: ^k Ja. 2. 19.

Nor only the ^l Faith of miracles, ^l 1 Cor. 13. 2. such as Judas the Traytor & other ^m wicked professors of Religion ^m Mat. 7. 22. may have had: ^{23.}

¶ Luke. 8. 13. Nor only ^a temporary Faith;
 ¶ Acts 8. 13. such as ^o hypocrites may have.

21. But this Faith is a gracious work
 ¶ 2 Cor. 4. 13. of the ^holy Spirit, whereby the
 ¶ Rom. 10. 10. ^a heart of man is enabled to ^rassent
 ¶ Jo. 3. 33. unto, and rely upon the ^r Word of
 ¶ Eph. 1. 13. God's truth, and Gospel of man's
 salvation

The doctrinal object of a Christian's Faith is, in general, the
 ¶ Acts 24. 14. ^r whole holy Scripture; and more
 ¶ Luke 24. 25. particularly, ^a all the Articles of the
 w Jo. 20. 31. ^r Christian religion.

This Faith is necessary to all men,
 ¶ 1 Jo. 3. 23. as being a ^r duty commanded of
 ¶ Mark. 16. God, and a means ^r without which
 16. a man cannot be saved.

SECTION V.

Thirdly, that I should keep God's
 holy will &c.] The third thing pro-
 mised in behalf of the baptized per-
 son, is ² Obedience to the ^a whole
 will of God, ^b revealed in his Laws.

This Obedience is universal

1. In respect of the object; because
 the obedient man, in his desire,
 ¶ Psal. 119. keepeth ^c all God's commandments;
 128. 2. In respect of the subject; be-
 ¶ Deut. 26. 16. cause he keepeth them with ^d all
 his heart.

3. In respect of duration; be-
 cause

Briefly Explained.

7

cause he walketh in them * all the ^e Luke 1. 74.
days of his life. 75.

Man is not saved by the tenor of
the Covenant of ^t Works, the con- ^f Gal. 2. 16.
dition whereof is ^g perfect Obe- ^g Rom. 10. 5.
dience; but by the Covenant of
Grace, the ^h condition whereof is ^h Rom. 10. 9.
true Faith. Yet is this Obedience,
in doing good works, necessarily
required: because by it

1. ⁱ God is glorified, 2. ^k Our ⁱ Mar. 5. 16.
neighbour is gained and edified, ^k 1 Pet. 3. 1. 2.
3. ^l Our own Faith is justified. ^l Ja. 2. 18.

Dost thou not think that thou art
bound to believe and do &c.] Be-
lieving and Doing, or ^m Faith and ^m 2 Tim. 1.
good Works, make up the whole 13.
doctrine and practice of Christiani-
ty. And these are not to be ⁿ sepa- ⁿ Acts 19. 18.
rated: because ^o Faith without ^o Ja. 2. 20.
Works is dead; and Works ^p with- ^p Heb. 11. 6.
out Faith cannot please God.

By God's help so I will. And I SECTION
heartily thank &c.] Beside our ^q firm VI.
resolutions of Obedience unto God, ^q Psal. 119.
it is chiefly required that we seek to 106, 107.
him for help, that we may obey him.
The means whereby God is to be
sought to for help are ^r Thankfulness, ^r Col. 1. 3.
for spiritual mercies already recei-
ved

/Col. 1. 9. ved, & ^r Prayer for a continual supply of grace for the time to come.

That he hath called me to this state of salvation &c.] God's calling is either ^r common, or special and effectual. Common calling is that

^r Mat. 22. 14. ^u Plal. 147. 19. whereby a ⁿ nation, city or family are called to the knowledge of the meanes of salvation. Special, or effectual calling, is that whereby God

^w Rom 8 30. ^w calleth his ^x elect, out of their natural state of sin, unto ^y holiness and salvation, through Christ Jesus; and that ordinarily by meanes of the Gospel preached.

And I pray God to give me his grace &c.] To the performance of every good action, God by his preventing grace, giveth the ^z Will; by his assisting grace, he giveth the ^a Power; and by his consummating grace, he giveth the ^b Act, or Accomplishment.

^z 2 Cor. 3. 5.
^a Phil. 2. 13.
^b Phil. 1. 6.

The C R E E D.

Wehearse the Articles of thy Belief]
The doctrine of a Christian's Faith was anciently delivered in a ^c Form of words: and so was openly ^d confessed, before admission to Baptism.

^c 2 Tim. 1. 13.
^d Acts 8. 36.
37.

A R.

ARTICLE I.

I believe in God.] This first Article is the ^c foundation of those that follow.

SECTION
VII.

God is an ^f eternal ^a Spirit, whose ^f Being is of himself: that is, who is not from any other. And therefore there is but ⁱ one onely true God, from whom ^k all things have their Being.

^e Jc. 14. 1.
^f Psal. 90. 2.
^g Jo. 4. 24.
^h Exod. 3. 14.
ⁱ Isa. 44. 6.
^k Acts 17. 24;
25.

The Father Almighty.] He is the ^l Father of Christ from eternity; and is called Christ's ^m own Father, as Christ is called God's ⁿ own Son. And for Christ's sake, God is also ^o our heavenly Father, and can do for us ^p whatsoever he will.

^l 2 Cor. 11. 31.
^m Jo. 5. 18.
ⁿ Rom. 8. 32.
^o Jo. 20. 17.
^p Mark 14. 36.

Maker of heaven and earth.] By Heaven and Earth is meant the ^q whole World, and all things therein: which God ^r created of nothing, by his word, ^s in six days, ^t for his own glory. And he still ^u preserveth all things by the same ^w word of his power.

^q Acts 17. 24.
^r Heb. 11. 3.
^s Exod. 20. 11.
^t Col. 1. 16.
^u Neh. 9. 6.
^w Heb. 1. 3.

ARTICLE II.

And in Jesus Christ.] In this second Article we ^x profess our faith in Jesus Christ, ^y Jesus signifieth

SECTION
VIII.

^x Act. 8. 37.
^y Mat. 1. 21.

C

a Sa-

a Saviour; and was so called, be-
 z Acts 4 13. cause this Son of God is the z onely
 Saviour of mankind. And CHRIST,
 a Jo. 1. 41. or a Messiah, signifieth Anointed;
 and was so called, because he was
 b Acts 10. 38. banointed to three c Offices: namely,
 c 1 Cor. 1. 30. to the Offices of a d Prophet, of a
 d 1 Kings 19. e Priest, and of a f King; which
 16. three under the Law, were in spe-
 e Exod. 40. 13. cial manner Anointed.
 f 1 Kings 1. 34. Christ as a Prophet g instructeth
 g Luke 4. 18. his Church, outwardly by his Word,
 h Luke 24. 45. and h inwardly by his Spirit.

i 1 Tim. 2. 5, As a Priest he i reconcileth his
 6. Church, by his Satisfaction once
 k Heb. 7. 25. made on the Crofs, and by his k con-
 tinual Intercession still made at the
 right hand of his Father in heaven.

l Eph. 1. 22. As a King he l governeth and
 m Eph 5. 23. m protecteth his Church.

His onely Son.] In Christ are
 n Mat. 1. 23. n two natures: namely, Divine na-
 ture, or the nature of God; and
 Humane nature, or the nature of
 Man. In respect of his Divine nature
 o Jo. 1. 18. he is called the o onely-begotten
 p Jo. 10. 30. Son of God, and is of the p same di-
 vine essence with the Father. In re-
 spect of his Humane nature, he is
 called the q son of Man.

q Mat. 16. 13. Our Lord.] This title LORD
 which

which is ^r diversly given to men, is ^r 1 Cor. 8. 5, 6.
 here the peculiar attribute of Christ,
 the ^r sovereign Lord of Lords: to ^r Rev. 19. 16.
 whom belongeth ^r absolute Domi- ^r Acts 10. 36.
 nion over all, and ^r Obedience ^r Phil. 2. 10,
 from all. II.

ARTICLE III.

Was conceived by the holy Ghost,] **SECTION.**

In this third Article we confess, that **IX.**
 when Christ was ^w made of the seed ^w Rom. 1. 3.
 of David according to the flesh, he
 was ^x made in all things like unto us, ^x Heb. 2. 17.
 but ^y without sin. For he being con- ^y Heb. 7. 26.
 ceived onely by the ^z operation of ^z Luke 1. 35.
 the holy Ghost, was most holy in
 his humane soul and body.

Born of the Virgin Mary.] That
 Christ might be our ^a near Kinsman, ^a Ruth 2. 20.
 and capable to redeem us, by paying
 our debt in the ^b same humane na- ^b 1 Cor. 15.
 ture in which it was contracted; it ^b 21, 22.
 was necessary he should be the ^c Seed ^c Gal. 4. 4.
 of the Woman. And, that he might
 appear to be the promised Messias, it
 was necessary he should be ^d born of ^d Mat. 1. 23.
 a Virgin of the ^e lineage of David. ^e Mat. 1. 1.

ARTICLE IV.

Suffered under Pontius Pilate.] **SECTION**
 this fourth Article we confess that, **X.**

- f Acts 3. 18. according to the ^f Prophecies of
 g 1 Pet. 4. 1. Scripture, ^g Christ suffered in his hu-
 b Mat. 26. 38. mane nature both in ^b soul and ^b bo-
 i Jo. 19. 1, 2, 3. dy; his ⁱ divine nature being unca-
 k 1 Tim. 6. 15, 16. pable of suffering. For he was deli-
 l Mat 27. 2. vered to ^l Pontius Pilate, then Ro-
 man Governour in Judæa: who
 m Luke 13. 1. being a man addicted to ^m cruelty
 n Mark 15. 15. and ⁿ sinful compliance, ^o con-
 o Luke 23. 23, demned Christ to be crucified.
 24
 p Gen. 22. 6. **Was crucified,**] As ^p Isaac bare
 q Jo. 19. 17. the wood which was prepared to
 r Jo. 3. 14. burn him: so Christ ^r bare his own
 Cross. And as ^r Moses lifted up the
 s Psal. 22. 16. serpent on the pole in the wilder-
 ness: so was Christ lifted up on the
 Cross, to which ^s his hands and feet
 were nailed.
 t Heb. 12. 2. And by this ^t painful, shameful and
 u 1 Pet. 2. 24. accursed death upon the Cross, did
 w Gal. 3. 13. Christ ^w expiate our sin, and redeem
 us from the ^w curse of the Law.
 x Lev. 4. 29. **Dead]** As ^x sin-offerings under the
 y Heb. 9. 28. Law were put to death: so ^y Christ
 by suffering death, became a sacri-
 z Mark 10. 33, 34. fice for sin. And though his ^z enemies
 a Jo. 10. 17, 13. put him to death, yet he ^a voluntari-
 ly laid down his life. And the blood
 which he shed was of infinite value,
 b Acts 20. 28. because the ^b blood of that person,
 who was God as well as Man.

In this death. the ^c Soul of our ^c Saviour was separated from his ^d Body, but neither his Soul nor ^e Body were separated from his Divinity.

And buried,] Christ was buried ^f after the manner of the Jewish nation: namely, ^g bound in grave-clothes with spices; and laid in the grave, ^h with a great stone rolled to the mouth of the Sepulchre. By which it was evident that he was ⁱ certainly dead, and also that he did afterwards as ^j certainly rise again from the dead.

Descended into hell.] After Christ was dead and buried, his ^k Soul and Body continued for a time in a separate condition ^l under the dominion of death: which condition is sometimes signified by the ^m Grave or ⁿ Hell.

¶ After the three Degrees of Christ's Humiliation: namely, Birth, Death, and Burial under the dominion of death; follow the three Degrees of his Exaltation: namely, Resurrection, Ascension, and Glorification in heaven.

ARTICLE V.

The third day he rose again from the Dead.] In this fifth Article we con-

- o Acts 13. 36, 37. fess, that the ° Body of Christ saw no corruption, as did the Bodies of the Patriarchs : because it was ° impossible he should be holden under the power of death. Therefore as
 p Acts 2. 24. the Patriarchs : because it was ° impossible he should be holden under the power of death. Therefore as
 q Heb. 11. 17, 19. ° Isaac was in a figure raised from the dead : so Christ did ° really rise again. For ° the same Body and Soul of our Saviour, which were separated by death, were in his ° Resurrection reunited ; and that by his ° own divine power.
 r Luke 24. 34. He rose again the w third day, which was the ° first day of the week ; and which, in memory of his Resurrection, is called the ° Lord's day.
 s verle 39.
 t Jo. 2. 19, 21, 22.
 u Jo. 10. 17, 18.
 w Luke 24. 46.
 x Luk 24. 1, 2, 3.
 y Rev. 1. 10.

ARTICLE VI.

SECTION
XII.

- z Heb. 9. 7. He ascended into heaven,] In this sixth Article we confess that, as the high Priest under the Law entered once every year into the Holy of holies ; so ° Christ, an high Priest of good things to come, once ° ascended ° locally and ° visibly into the ° Heaven of heavens, that he might ° prepare a place for us, and receive us to it.
 a verses 11, 12.
 b verse 24.
 c Luke 24. 51.
 d Acts 1. 9.
 e Eph. 4. 10.
 f Jo. 14. 2, 3.

- And sitteth on the right hand of God the Father Almighty.] After Christ's Ascension into heaven, he ° sat, or ° stood
 g Mark 16. 19.

stood on the right hand of God. *b* Acts 7. 59.
That is, as a King and Judge he took
up his ¹abode in a state of ^kmaje- *i* 1 Pet. 3. 22.
sty and ¹power, ^mabove all crea- *k* Heb. 8. 1.
tures in heaven and in earth. *l* Mat. 26. 64.
m Eph. 1. 20,
21.

And because he sitteth on the right
hand of the Father Almighty, he is
perfectly able to ⁿsubdue all his ene- *n* Psal. 110. 1.
mies; as also to ^ointercede for, and *o* Rom. 8. 34.
eternally to ^psave, those that are his. *p* Rev. 3. 21.

ARTICLE VII.

From thence he shall come to judge
the quick and the dead.] In this
seventh Article we confess, that
Christ ¹shall come the second time
¹from heaven, with great glory ¹to
judge the world.

SECTION
XIII.

In this last judgement, ¹Christ him- *1* Jo. 5. 22, 27.
self, as supreme Judge, shall pass the
final sentence: and the ¹Saints shall *1* 1 Cor. 6. 2.
pass their sentence of approbation.

All shall be judged, as well the
^wQuick that are ^xalive at the Lord's *w* 1 Pet. 4. 5.
coming, as the dead that shall be *x* 1 Thes. 4. 15.
raised up.

They shall be judged of ^yall things *y* 2 Cor. 5. 10.
done in the Body, whether good or
evil; and that by the ^zBooks of *z* Rev. 20. 12.
God's Omniscience, of Life, of
^aman's Conscience, and of the holy *a* Rom. 2. 15,
Scriptures. A R. 16.

ARTICLE VIII.

SECTION
XIV.

6 Jo. 5. 7.

c Acts 5. 3, 4.

d Jo. 14. 26.

e Jo. 15. 26.

f Acts 13. 2.

g Jo. 14. 16.

h Rom. 5. 5.

i 2 Thel. 2. 13.

I believe in the holy Ghost.] In this eighth Article we profess to believe in the holy Ghost, who, in respect of his nature, is the ^b third Person in the divine essence, and therefore true God. And as he proceedeth from the ^d Father and the ^c Son, so he is a ^f Person ^e distinct from both.

In respect of his Office he is called the ^h Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of Sanctification.

ARTICLE IX.

SECTION
XV.

k Eph. 2. 19.

l Act. 2. 44.

m Mat. 16. 18.

n 1 Cor. 3. 11.

o E. 1. 2. 20.

p Act. 13. 41.

q Rom. 10. 15.

The holy Catholick Church, the communion of Saints.] In this ninth Article, by the Church of God is meant the ^k Corporation, or general family of ^l all true Believers.

God's Church is ^m built upon a Rock: for ⁿ Christ is the personal Foundation of it, and the ^o Apostles & Prophets are it's doctrinal Foundation. And the Marks of it, are the sincere ^p preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully ^q called.

It

It is distinguished into the 'Church & Acts 8. 1. militant, which is here upon earth; and the 'Church triumphant, which / Heb. 12. 23. is in Heaven

The Communion of Saints is the first 'Christian Privilege. For as the ^{t 1 Jo. 1. 7.} " mystical Body, the Church, hath ^{" Eph. 5. 23. 25. 26.} an union with Christ, who is the Head of it; and therefore it is Holy: so in it there is a ^{w 1 Cor. 12. 26, 27.} " Communion of the Members between themselves, which is called the Communion of Saints.

The Church is Catholick, or universal, in respect of * Persons, Place, * Mat. 28. 19, Doctrine, and Time. 20.

ARTICLE X.

The forgiveness of sins.] In this **SECTION** tenth Article, the second Christian **XVI.** Privilege is the 'Forgiveness of sins, ^{y Luke 24. 46, 47.} which is preached to all men, in the name of Christ, and sealed in ^{z Acts 2. 38.} " Baptism: but is not communicable to the ^{a 2 Pet. 2. 4.} " sinful angels. ^{b 1 Jo. 3. 4.}

^b Sin is a transgression of the Law ^{c Mar. 2. 7:} of God; and is ^c onely forgiven by him, against whom it is committed.

Sin is distinguished into Original sin, which is the ^{d Psal 51. 5.} " sinfulness of man's nature; and Actual sin, which is

D ^e commit-

e Mat. 15. 19. *e* committed in thought, word, and
f Rom. 6. 23. deed. And both these sorts of sin *d*e-
g Col. 2. 13. serve eternal death, but are *s* pardon-
 able by the merits of Christ.

ARTICLE XI:

SECTION
XVII.

b Luke 14. 14. **The Resurrection of the body.** In
i 1 Cor. 15. 54. this eleventh Article, the third Chri-
k 2 Cor. 4. 14. stian Privilege, is the *h* raising of our
 mortal Bodies from the *i* corruption
 of the grave, unto immortal glory,
 by virtue of the *k* Resurrection of
 Christ.

l 1 Cor. 6. 14. The truth of this Article is found-
 ed upon the *l* Power and good Plea-
 sure of God, who both can and will
m Job 19. 26, raise from the dead the *m* very same
 27. Body that died.

n Dan. 12. 2. It hath been believed by the *n* Fa-
 thers under the old testament, as well
o Acts 24. 15. as it is by *o* Christians under the New,
 that there shall be a Resurrection
 both of the just and unjust.

ARTICLE XII.

SECTION
XVIII.

p Jo. 5. 24. **The life everlasting.** In this twelfth
 Article, the fourth Christian Privi-
 lege is the *p* enjoyment of everlast-
 ing Life.

By Life is here meant the fruition
q Psal. 16. 11. of all *q* true happiness in soul & bo-
 dy:

dy : when the faculties of the Soul shall be 'perfectly enlightned and *r* 1 Cor. 13. 12.
'sanctified ; and the 'Body spiritu- *f* Heb. 12. 22,
alized, and "exceedingly glorified. 23.

To this Life everlasting is opposed *t* 1 Cor. 15. 44.
w everlasting Death, which is the *"* Phil. 3. 21.
x portion of the wicked. *w* 2 Thes. 1. 8, 9.

And this Death consisteth in the *x* Mar. 25. 41.
loss of God's presence, & *y* all other *y* Rev 14. 11.
comforts ; and in the enduring the *z* Mar. 9. 44.
sting of Conscience, and 'torments *a* Rev. 21. 8.
of Hell-fire for ever.

First I learn to believe in God the **SECTION**
Father, &c.] In the divine essence **XIX.**
which is but one, there are *b* three *a* 1. Jo. 5. 7.
'distinct Persons ; namely, *d* the Fa- *c* Mar. 3. 16,
ther, the Son, and the holy Ghost, 17.
who are distinguished by their Pro- *d* Mat. 28. 19.
perties.

It is the Property of the Father to
'beget the Son. It is the Property *e* Psal. 2. 7.
of the Son to be 'begotten of the *f* Joh. 1. 14.
Father. It is the Property of the
holy Ghost to 'proceed from the *g* Jo. 15. 26.
Father and the Son.

The Creation of the World is as-
cribed to the Father, who *b* made all *b* Heb. 1. 2.
things by the Son, and 'efficacy of *i* Gen. 1. 2.
the holy Ghost.

The Redemption of mankind is

& 1 Tim. 2. 5, ascribed to the Son, as the ^konly person that became a ransom for them.

6.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holiness, by whose

1 Pet. 1. 2.

¹ operation they are made holy.

The COMMANDMENTS.

SECTION.

XX.

m Psalm. 119. 96. *n* Exod. 34. 28. *o* Exod. 31. 18. *p* Rom. 13. 10. **Ten Commandments.]** Though the ^m Commandment of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into ^a ten Precepts, and those ten Precepts into ^o two Tables; both which are ^p fulfilled by one spiritual grace, which is Love.

q Mat. 5. 33. Of the Commandments, some are propounded ^a negatively, & forbid Sins: and some are propounded affirmatively, and enjoyn Duties.

r 1 Thes. 5. 22. *s* Eph. 4. 28. A negative Commandment forbiddeth every sort & degree of the Sin, and the ⁱ inducements to it; and enjoyneth the ^f contrary Duty.

An affirmative Commandment enjoyneth every sort and degree of the Duty, and the ⁱ means conducing to it; and forbiddeth the ^u contrary Sin.

A

A Commandment which enjoyneth the duty of one Related, enjoyneth also the ^w mutual duty of the ^w Eph. 6. 2, 4. other who is Related to him.

The same which God spake &c.]
 The Ten Commandments were ^x delivered both by a voice, and by writing: and accordingly, the declared Will of God is distinguished into the ^y Unwritten, & the Written Word ^y 2. Thes. 2. 15.
SECTION XXI.
^x Deut. 5. 22.

The Church had the unwritten Word of God, declared in ^a diverse manners, from the ^a beginning of the world, till the time of ^b Moses. And since the time of Moses, the Church hath had the written Word, which is called the ^c holy Scriptures. ^c Rom. 1. 2.

They are called Scriptures, because ^d Written; and Holy, because written by ^e holy men, who were inspired by the holy Ghost. ^d 1. Cor. 12. ^e 2. Pet. 1. 20, 21.

The PREFACE.

I am the Lord thy God who brought thee &c.] In this Preface to the ten Commandments, is set forth the Authority of God that commandeth, and the reason of man's ^f Obedience ^f Hos. 13. 4. to him onely.

He

He that commandeth is the Creator & supreme Lord of all men, and the ^g God of Israel his people: and therefore hath ^h authority to give them Laws.

ⁱ Numb. 15. Man is obliged to obey that ⁱ his God, who hath made, ^k preserved, and also ⁱ redeemed him from the Egyptian ^h bondage of Sin & Satan.

^{40.} 41.

^k Isa. 4. 12.

ⁱ Deut. 4. 20.

^m Luke 1. 74.

COMMANDMENT I.

SECTION XXII.

ⁿ 1 Jo. 3. 22.

Thou shalt have none other Gods but me.] In the Moral Law, which is the ⁿ Rule of good works, this first Commandment, which concerns the Acknowledgement of God, forbiddeth these Sins:

^o Psal. 14. 1.

1. The sin of Atheists, who ^o acknowledge no God.

^p Gal. 4. 8.

2. The sin of such as ^p serve false Gods.

^q 2 K. n 17. 33.

34.

3. The sin of such as ^q serve not the true God onely and aright.

The same Commandment enjoyneth these Duties:

^r Mar. 12. 32.

1. That we acknowledge ^r but one God.

^s 1 Cor. 8. 6.

2. That we have the ^s onely true God for our God: which must appear by our

1. Loving

- | | | |
|-----------------------------|-------------------------|---------------------------|
| 1. ^t Loving | } him above all others. | ^e Mat. 12. 30. |
| 2. ^u Fearing | | ^u Mat. 10. 28. |
| 3. ^w Trusting in | | ^w Prov. 3. 5. |
| 4. ^x Obeying | | ^x Acts 5. 29. |

COMMAND. II.

Thou shalt not make to thy self &c.] SECTION

In this second Commandment, which concerns the worship of God, are forbidden these Sins:

XXIII.

1. The appointing ^y any kind of Image for religious Worship. ^y Lev. 26. 1.
2. The worshipping such an Image, or ^v any other Creature. ^z Rev. 22. 8, 9.
3. The ^a neglect of the worship of the true God. ^a Rom. 1. 25.
4. The ^b worshipping him after a false manner: ^b Mat. 15. 8, 9.

Because the Lord is a ^c jealous God, ^c Isa. 42. 8.
and a ^d severe punisher of Idolaters. ^d Deut. 8. 19.

In the same Commandment are enjoined these Duties:

1. That God ^e onely be religiously worshipped, according to his own ^f prescription. ^e Mat. 4. 10.
^f Lev. 10. 1.

2. That he be worshipped both in ^g Body and ^h Spirit. ^g Psal. 95. 6.
^h Jo. 4. 23.

And to such worshipers, who thus love and obey the Lord, he hath promised his especial Mercy. ⁱ Jo. 9. 31.

COMMAND. III.

SECTION
XXIV.

Thou shalt not take the Name &c.]
In this third Commandment, which concerns the Name of God, are forbidden these Sins: *

- & Job 1. 5. 1. * Irreverend thoughts of God.
 † Rev. 13. 6. 2. † Blasphemy, or dishonourable mention of his Name.
 ‡ Zech. 8. 17. 3. ‡ False Swearing, in avouching an untruth.
 § Mat. 5. 33. 4. § Perjury, or breaking a lawful Oath.
 ¶ Rom. 2. 24. 5. ¶ Causing the Name of God, & our holy Profession, to be blasphemed by others:

And such Sins God himself hath
 † 2 Sam. 12. 14. especially † threatned to punish.

In the same Commandment are enjoyned these Duties:

- † Psal. 103. 1, 2. 1. To † think and speak reverently of the Names and Attributes of God.
 † Acts 13. 48. 2. To † glorify him in his holy Word and Ordinances, that bear his Name.
 † Deut. 6. 13. 3. To † use his Name with reverence in taking religious Oathes.
 † Jer. 4. 2. 4. To † observe such Oathes with religious care and conscience.

5. To

5. To ^u glorify God by a Chri- ^u 1 Tim. 6. 1.
stian conversation.

COMMAND. IV

Remember that thou keep holy &c.]

SECTION
XXV.

This fourth Commandment con-
cerns the Sabbath of the Lord,
which is to be kept holy, or ^w san-
ctified: that is, separated from a
common to an holy use.

^w Deut. 15.
19, 20.

^x God sanctified the seventh day,
after he had finished his works of the
first Creation; and ^y accordingly he
commanded his people to sanctify it.

^x Gen. 2. 3.
^y Exod. 31. 16,
17.

After the Resurrection of Christ,
instead of the seventh day from the
beginning of the Creation, was ob-
served the first day of the week,
called ^z the Lord's day. And to ^z
this is referred the ^a practice of
Christ and his ^b Disciples.

^z Rev. 1. 10.
^a Jo. 20. 19, 26.
^b Acts 20. 7.

In this commandment is enjoined
an especial attendance upon God's
services, on that day: such as 1. ^c Pray-
er, 2. ^d Dispensing & receiving his
Word, 3. ^e Partaking in his Sacra-
ments, 4. ^f Relieving his Saints,
and 5. Meditating upon his works
of ^g Creation and ^h Redemption.

^c Acts 16. 13.
^d Acts 13. 44.
^e Acts 20. 7.
^f 1 Cor. 16.
1, 2.
^g Psal. 92. title
& verses 1, 2.
^h Deut 5. 15.

In the same Commandment are
forbidden our worldly ⁱ Under-
takings

ⁱ Isa. 58. 13.

* Neh. 13.15. takings and * Employments, on this holy day: excepting such as concern acts of ¹ Piety, ^m Charity, ⁿ Necessity, or ^o Decency.

1 Mat. 12. 5.

m Luke 6. 9.

n Luke 14. 5.

o Luke 6. 1.

p Isa. 66. 23

q Neh. 13.17.

The observation of this seventh Day, is to be ^p remembered every day: and ¹ Governors are to require that observation of it, from all that are subject to them.

COMMAND. V.

SECTION XXVI.

Honour thy father and thy mother &c.] In this fifth Commandment, which is the Commandment of Relations, and concerns man's Dignity, are enjoined the mutual Duties of Inferiors and Superiors.

r Lev. 19. 3

s Gen. 31. 35.

t Eph. 6. 1, 2.

u 1 Tim. 5. 4.

v Lev. 20. 9.

x Heb. 12. 9.

y Isa. 49. 23.

z 1 Cor. 4. 15.

a 2. Kings 5.

13.

From Children to Parents is required Honour, which implyeth 1. ^r Fear, 2. ^s Reverence, 3. ^t Obedience, and 4. ^u Maintenance. And the ^w contrary Vices are forbidden.

This Commandment concerns not onely ^x natural Parents, but extends also to ^y Magistrates in the State, ^z Ministers in the Church, and ^a Masters in Families; who are also called Fathers.

The reciprocal Duties of Superiors to Inferiors are likewise required in this Commandment: namely,
of

of ^b natural Parents, ^c Magistrates, ^b Eph. 6. 4.
^d Ministers, and ^e Masters. And the ^c Psal. 78. 70,
^f contrary Vices are forbidden. 71.

And here are also enjoined the ^d 1 Pet. 5. 2.
^e Col. 4. 1.
^f Psal. 106. 37.
^g 1 Pet. 3. 1. 7.

And to encourage all in their relative Duties to each other, here is an especial ^b Promise annexed to this Precept. ^b Eph. 6. 2, 3.

COMMAND. VI.

Thou shalt do no Murder.] In this sixth Commandment, which concerns man's Life, are forbidden these Sins :

SECTION XXVII.

1. ⁱ Hatred. ⁱ Jo. 3. 15.
2. ^k Causeless & revengeful Anger. ^k Mat. 5. 21, 22.
3. ^l Grievous Reproaches. ^l Psal. 64. 3.
4. ^m Occasion of Bloodshed. ^m Deut. 22. 8.
5. ⁿ Contrivance of man's Death. ⁿ 2 Sam. 12. 9.
6. ^o Actual and wilful Murther. ^o Exod. 21. 14.

In the same Commandment is enjoined the preservation of man's Life,

1. By a ^p seasonable and ^q moderate use of God's creatures ordain- ^p Eccl. 10. 17.
 ed for that end ; ^q 1 Tim. 5. 23.
2. By a prudent ^r avoiding of ^r Mat. 10. 23.
 Dangers ;
3. By flying all Sins : and parti-
 E 2 cularly,

f Psal. 55. 23. cularly, 'Murther & Uncleaness, which are noted to be especially destructive to the 'Body and 'Soul
g Prov. 5. 11. of him that commits them.
h Prov. 6. 32.

COMMAND. VII.

SECTION
XXVIII.

[Thou shalt not commit Adultery.]

In this seventh Commandment, which concerns man's Chastity, are forbidden

w Mar. 5. 27,
28.

x 2 Pet. 2. 14.

y Prov. 7. 17.

z Eph. 5. 3.

a Gal. 5. 19.

b Luke 16. 18.

Adulterous or lascivious { 1. ^w Thoughts,
2. ^x Looks,
3. ^y Attire,
4. ^z Words, and

5. ^a Acts of Adultery and Fornication; as also 6. ^b Unlawful Marriages.

Besides these Sins more directly against this Commandment, are herein also forbidden such Sins as become occasional to these: 'as Idleness, 'Excess in eating and drinking, and the like.

In the same Commandment are enjoined Chastity and Modesty in 'Thoughts, 'Behaviour, and 'Apparel; as also ^b Sobriety and Vigilancy.

e 1 Thes. 4. 5.

f 1 Pet. 3. 2.

g 1 Tim. 2. 9.

h 1 Pet. 5. 8.

COMMAND. VIII.

SECTION
XXIX.

[Thou shalt not steal.] In this eighth Commandment, which concerns
 Man's

man's Goods, are forbidden these Sins :

1. ⁱ Covetous Desires.

i Jo. 12. 6.

2. ^k Bribery.

k Isa 1. 23

3. ^l Withholding other mens Dues.

l Ja. 5. 4.

4. ^m Defraudation, or deceitful Stealth.

m 1 Thef. 4. 6.

5. ⁿ Oppression, or violent Robbery.

n Luke 3. 14.

6. ^o Sacriledge, or robbing of God.

o Mal. 3. 8.

In the same Commandment are enjoyned these Duties.

1. ^p To give to all their Dues.

p Rom. 13. 7.

2. ^q To live in a lawful Calling.

q Eccl. 4. 28.

3. ^r To be diligent in that Calling.

r 2 Thef. 3. 10.

4. ^s To restore that which hath been stolen.

s Ezek. 33. 15.

5. ^t To give charitably the poor.

t Prov. 3. 27. 28.

6. ^u To avoid the company of the breakers of this Law.

u Prov. 29. 24.

COMMAND. IX.

Thou shalt not bear false witness &c.] In this ninth Commandment, which concerns man's good Name, are forbidden these Sins :

SECTION XXX.

1. ^w Lyes.

w Eccl. 4. 25.

2. ^x Groundles Jealousies.

x 1 Sam. 22. 13.

3. The ^y raising, ^z taking up, or

y Exod. 23. 1.

z Psal. 15. 3.

a Prov. 10. 12. ^a divulging of false or malicious Reports.

b I Kings 21. 9, 10. 4. ^b The suborning or encouraging of false Witnesses.

In the same Commandment are enjoined these Duties, which maintain ^c Veracity and Charity :

c Eph. 4. 15. ^c To love and ^c speak the Truth.

d Zech. 8. 19. 1. ^d To love and ^c speak the Truth.

e Eph. 4. 25. 2. ^e To preserve our own Reputation.

f Phil. 4. 8. 3. Seasonably to vindicate our ^e selves and our ^b innocent Neighbours.

g Acts 25. 8. 4. ⁱ To cover the infirmities of others.

h Luke 23. 41. 4. ⁱ To cover the infirmities of others.

i 1 Pet. 4. 8. 4. ⁱ To cover the infirmities of others.

COMMAND. X.

SECTION XXXI.

Thou shalt not covet thy neighbours house, &c. In this tenth Commandment, which especially concerns man's Desires, are forbidden,

k Rom. 7. 7. 1. In general, ^k sinful lusts, and the first ⁱ motions of original corruption.

l Ja. 1. 14. 2. In particular, the coveting our Neighbour's ^m House, ^a Wife, Servants and ^o other goods belonging to him.

m Mic. 2. 2. In the same Commandment are enjoined these Duties :

n Jer. 5. 8. 1. ^p To regulate our affections.

2. ^q To

2. ¹ To restrain sinful Desires. ⁹ Tit. 2. 12.

3. ¹ To be content with our present estate. And for the attaining of this Contentment, we must use the Means: namely,

Meditation upon { 1. ¹ God's appointments. ¹ Cor. 7. 20.
2. ¹ The creatures insufficiency. ² Eccles. 5. 10.
3. ¹ Our own unworthiness. ¹ Gen. 32. 10.

I learn two things: By duty towards God, &c. The ^w two branches of Love ^a to God and Man, Compleat a Christian's duty, and are not to be ^y separated.

SECTION XXXII.

^w Mat. 22. 40.
^x Act. 24. 16.
^y 1 Jo. 4. 21.

² God must be loved above all things; and that for his own sake.

^a A man's Neighbour must be loved as himself; and that for God's sake.

A man's Neighbour is any ^b other person beside himself, that stands in need of his help: though he be of ^c another Nation or Religion; yea, though he be his ^c professed enemy.

^b Rom. 13. 8.

^c Luke 10. 29, 33, 36, 37.
^d Jo. 4. 9.
^e Exod. 23. 4, 5.

A man loves his Neighbour as himself, when he loves him with the same kind of Love, which he owes to himself: and that is,

1. ¹ Pure, not for gain;

^f Luke. 6. 32.

2. ¹ Sin-

- g 1 Jo. 3. 18. 2. ^a Sincere, not fained;
 b 2 Tim. 3. 2. 3. ^b Moderate, or less than his
 + love to God;
 i Lev. 19. 17. 4. ⁱ Ordinate, tendring the Soul
 more than the Body;
 k 1 Pet. 4. 8. 5. ^k Feruent, and constant.

SECTION XXXIII.

- l Hos. 7. 14. ---[To call for by diligent Prayer.]
 m Acts 7. 16. Prayer is a calling upon God with
 n Luke 11. 2. the ^l Heart, and sometimes with the
 o 2 Sam. 15. ^m Voice, as well in a ⁿ prescript Form
 31. of words, as in ^o occasional Expres-
 p Rom. 10. 14. sions. Prayer ought to be made
 q Mat. 4. 10. 1. ^p To God as the ^q onely object
 r Ja. 1. 6. of religious worship;
 s Ja. 5. 14. 2. ^r In Faith, and ^s according to
 the will of God;
 t Psal. 145. 18. 3. ^t In Sincerity of heart, and
 u Neh. 2. 4, 5. with the ^u use of means to attain
 what is desired;
 v Jo. 16. 23. 4. ^v Through the meditation of
 x Mark. 11. Christ, and ^x with Charity to men;
 25. 5. With ^y Feruency, and ^z Per-
 y Ja. 5. 16. severance.
 z Luke 18. 1.

The LORD'S Prayer.

SECTION XXXIV.

- a Luke 11. 1, 2. In the Lord's Prayer (which is so
 called because ^a taught us by our
 Lord Jesus Christ) are contained the
 Preface

Preface, six Petitions, and the Doxologie or Conclusion.

THE PREFACE.

Our Father which art in heaven,]
In this Preface, we are taught to direct our Prayers ^b to God in the ^b Lam. 3. 41. heavens: because he onely is ^c ever. ^c 1 Kings 8. ry where present to receive all our ^{38, 39.} Petitions, though but conceived in heart.

As he is our Father, he is ^d most ^d Mat. 7. 11. willing to relieve: and we ought to come unto him with humble ^e Con- ^e 1 Jo. 5. 14. fidence.

As he is in Heaven, he is ^f most a- ^f Psal. 115. 3. ble to relieve: and we ought to come unto him with holy ^g Reverence. ^g Ecclef. 5. 2.

In that we are taught to say, Our Father; we are commanded to ^h pray one for another, as brethren: ^h 1 Thes. 5. 25. and we ought to come unto God with brotherly ⁱ Charity. ⁱ Zeph. 3. 9.

PETITION I.

Followed be thy Name.] The three first Petitions concern God's Glory; the three last concern our own Wants.

In this first Petition, we are taught to desire and endeavour ^k first and ^k Psal. 148. 13. chiefly

SECTION
XXXV.

The CATECHISM

chiefly the glorification of God's holy Name.

By the Name of God is meant, in
 1st Kin. 5. 5. general, ¹ God himself; in particular
 2nd Acts 7. 47. { 1. ^m his Titles; as, Lord,
 3rd Exod. 6. 3. { God, &c.
 4th Exod. 34. { 2. ⁿ his Attributes; as
 5, 6. { his Mercy, Justice, &c.
 5th Psal. 138. 2. { 3. ^o his Memorials; as,
 6th Lev. 12. 3. { his Word, Day, &c.

To Hallow, or ^p Sanctify, signifieth to consecrate to an holy use, or to glorify.

So that in this Petition we pray,
 7th Rom. 2. 24. that the great ^q Name of our God,
 8th Psal. 72. 19. and our holy Profession be not blas-
 9th 1st Pet. 3. 15. phemed, but ^r glorified by our
 10th Rom. 15. 6. selves and others; in ^t thought,
 11th Mat. 5. 16. ^c word, and ^u deed.

PETITION. II.

SECTION
XXXVI.

[Thy Kingdom come.] In this second Petition, we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, ^w Sin, and Death may be destroyed.

The Kingdom of God is three-fold: nameiy, { 1. Power.
 The Kingdom of { 2. Grace,
 { 3. Glory.

1. The

1. The Kingdom of Power is that whereby God ^a ruleth over all creatures, though his professed enemies. And concerning this we pray, that he would order ^y all things for the glory of his name, and the good of his people. x Psal. 110. 2.
y Psal. 67. 3. 4.

2. The Kingdom of Grace is that whereby God ^a ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he ^a would deliver us from the power of darkness, increase our graces, and propagate his Gospel. z Heb. 1. 8.
a Col. 1. 13.

3. The Kingdom of Glory is ^b in heaven. And concerning this we pray, that God would finish these days of Sin, and send his ^c Son Jesus Christ in the clouds for the accomplishment of our Salvation. b Luke 23. 42.
+ 43.
c Mat. 25. 34.

In praying that ^d God's Kingdom may Come, we desire that his spiritual dominion may be settled, where it is not received; and may be ^e enlarged, where it is received. d Rev. 12. 10.
e Mic. 4. 8.

P E T I T I O N I I I.

Thy will be done] In this third Petition is expressed the Matter, & the Manner of our obedience to God

The Matter of our obedience is,

F 2

that

SECTION
XXXVII.

f Luke 22. 41. that God's ^f Will may be done, and not ours. And this Will of God is

g Deut. 29. 29. two fold: namely, { 1. ^g Secret, and 2. Revealed.

Concerning God's Secret Will, *b* Acts 21. 13, which requireth ^b Passive obedience, we pray for patient ^f submission to it.

i Mar. 26. 42. Concerning ^b God's Will revealed in his Word, which requireth ⁱ Active obedience, we pray that he

k Plal. 40. 8. *l* Acts 9. 6. would both ^m teach us to know it, and enable us to perform it.

The Manner of our obedience is the pattern of the holy ⁿ Angels in heaven, who do the will of God perfectly: for they minister unto him, *m* Plal. 103. 20. 1. ^o Readily, 2. ^p Speedily, 3. ^q Faithfully, and 4. ^r Constantly.

o Job. 1. 6.

p Isa. 6. 2.

q Plal. 103. 21.

r Mar. 18. 10.

PETITION IV.

SECTION XXXVIII.

f Acts 17. 25. *g* Plal. 37. 25. [Give us this day &c.] In this fourth Petition we are taught to profess our dependance upon God for this present ^f life, and the supports of it.

By ^f Bread, are meant all outward comforts necessary for this Life.

h 2 Thef. 3. 12. By ^h Our bread, is meant that which is procured by direct and honest means.

By Dayly bread, is meant that which is ^w convenient for our present

w Prov. 30. 8.

sent conditions and occasions.

By saying to our heavenly Father, Give us our bread; we desire it may be given us with his fatherly ^a blessing. ^x Exod. 23. 25. sing.

By saying, This day; we intimate our ^y contentedness with present necessities, and our purpose to ^z continue dayly prayer. ^y Exod. 16. 4. ^z 1 Thes. 5. 17.

And by thus praying, 1. We cast our ^a cares upon God, 2. We obtain ^a good things from his fatherly hand, ^b Mat. 7. 11. and, 3. His ^c good creatures are ^c sanctified to us. ^c 1 Tim. 4. 4. 5.

And if we be required thus Dayly to seek food for our frail Bodies; ^d much more are we obliged to ^e labour for the spiritual food of our Souls. ^d Mar. 6. 33. ^e Jo. 6. 27.

P E T I T I O N V.

And forgive us our trespasses, &c.

SECTION XXXIX.

In this fifth Petition, which is coupled with the fourth, we are taught ^f Dayly to beg pardon for Sin; as ^f Psal. 7. 11. we Dayly beg our necessary food.

By Trespasses, or ^g debts, are meant ^g Sins, by which we become indebted to the justice of God. So that herein, ^h God is the Creditor, ⁱ Man the Debtor, Sin the Debt, and Christ the Surety. ^h Psal. 51. 4. ⁱ Isa. 53. 6. There-

- & Psal. 130. 3. Therefore we pray, 1. That ^k God would not exact of us the penalty of Sin. 2. That he would accept of
 12 Cor. 5. 21. ^l Christ's satisfaction for us, and 3.
 m Eph. 4. 32. That he would for ^m Christ's sake discharge us from the debt. And so
 n 1 Jo. 1. 9. forgiveness is an act of God's ⁿ justice, in reference to Christ; but an
 o Mic. 7. 18. act of ^o mercy to the Sinner.

Our Forgiving the trespasses of others is used as an Argument to God, and an Obligation to our
 p Luke 11. 4. selves. Our Argument is; If ^p we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive us. Our Obliga-
 q Mark 11. 25, 26. tion is so to ^q forgive others, as we desire God to forgive us.

P E T I T I O N. VI.

SECTION XL.

And lead us not into temptation, &c. In this sixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from the
 r Rom. 8. 1. power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

We pray conditionally, if it please God, to be ^r delivered from Temptation: but we pray absolutely
 s Rev. 3. 10. to

to be ^c delivered from the Evil of ^d Jo. 17. 15.
it.

Though God be pleased to try us,
yet properly he ^u tempteth, or en- ^u J¹. 1. 13.
ticeth not to evil: however, for ² Sam.
our sins, he may both suffer ^w Satan ^w { 24. 1.
to tempt us to Sin; and may ^x with- ¹ Chron.
draw the assistance of his holy Spirit ^{21. 1.}
from us. ^x 1 Sam. 16. 14.

If it please God that we be tem-
pted, our Prayer is, that he will.

{ 1. ^y Be with us in } the Tem- ^y Psal. 23. 4.
2. ^z Support us under } ptation. ^z 1 Cor. 10.
3. ^a Deliver us out of } 13.
^a 2 Pet. 2. 9.

There is the evil One. which is
Satan; and the evil thing, which is
Sin: and we pray to be ^b delivered ^b Psal. 119.
from the dominion of both. Because ^{133.}
^c Prayer is an especial meanes to pre- ^c Mat. 26. 41.
serve from the danger of temptation
to evil.

The DOXOLOGIE.

[For thine is the Kingdom &c.] SECTION
This Conclusion of the Lord's Pray- XLI.
er is both a form of Thankf-giving,
such as had been anciently ^d used by ^d 1 Chron.
David; and also a Reason, why the ^{29. 11.}
foregoing Petitions are presented
to our heavenly Father. The rea-
son is, because unto him belongeth
all

e Psa. 96. 7. *e* all Dominion, Power, and Glory.
10.

f Pl. 22. 28. By Kingdom, is meant Authority and ⁱ Right of dominion over all.

g 2 Chron. 20. 6. By Power, is meant ^g Almighty ability to command all.

b Rev. 5. 13. By Glory, is meant that ^b Honour arising from the excellency of God's goodness and greatness, which is due to him from all creatures.

i Dan. 2. 37. By For ever, is shewed, that, though ⁱ Dominion, Power and Glory do in some respect belong to earthly Princes; yet ^k originally, eminently and eternally they belong onely unto God.

l Jer. 28. 6. AMEN, or ^l So be it, signifyeth
m 1 Cor. 14. 16. ^m Approbation, ⁿ Assurance, and
n 2 Cor. 1. 20. ^o Desire of accomplishment.

o 1 K. 2. 1. 26.

SECTION XLII.

p 1 Tim. 2. 1.

[What desirest thou of God in this Prayer?] There are four parts of Prayer: namely, ^p Supplication, ^q Apprecation, ^r Intercession, and Giving of thanks.

1. Supplication, or Deprecation, is made for the ^r avoiding of the evil of sin or punishment. And to this belong the ^r confession of sin, and the observation of religious Fasting.

2. Apprecation, or Prayer, is made for

for the 'attaining of good things / Phil. 4.6.
spiritual; or temporal.

3. Intercession, or 'Prayer for t Ja. 5. 16.
others, is made for those whom
God requireth us to pray for.

4. * Giving of thanks is returned = Heb. 13. 15.
for good things received. And to
this belong the w singing of Psalms, w Psal. 81. 1,
and the oblation of religious 2, 3.
Feasting.

Prayer supposeth x sense of want; x Ja. 1. 5.
and Thanksgiving supposeth y sense y Psal. 103. 2.
of enjoyment.

What God hath absolutely 2 re. x Psal. 119.
quired, or a promised; must be ab- 4, 5.
solutely prayed for; and what he a 1 Chron.
hath absolutely b forbidden, must 17. 23.
be absolutely prayed against. b Psal. 119.
133.

What God hath required, or
promised c conditionally; must be c Luke 22. 42.
prayed for under the same condi-
tions.

The SACRAMENTS.

[Two Sacraments onely &c.] As SECTION
there were two chief Sacraments of XLIII.
the old Testament; namely, d Cir-
cumcision, and the Passover: so d Exod. 12. 48.
there are two Sacraments of the new
G Testa-

e 1 Cor. 12. 13. Testament; namely, ^c Baptism, and the Supper of the Lord.

f Col. 2. 11, 12. By Baptism, which ^f answereth to
g Acts 2. 41. Circumcision, we are ^e admitted in-
to the Church of Christ: and by the
h 1 Cor. 5. 7. Lord's Supper, which ^h answereth
8. to the Passover, we are ⁱ spiritually
i Acts 2. 42. ⁱ nourished;

k Jo. 3. 5. Baptism setteth forth new ^k Birth:
and therefore it is administred but
once, because it is sufficient to be
l Jo. 3. 4. ^l once born. The Lord's Supper
m 1 Cor. 11. setteth forth spiritual ^m Food: and
33. therefore it is administred ⁿ often,
n 1 Cor. 11. because it is expedient to be often
26. fed.

---Outward and visible signe ---or-
dained by Christ himself &c.] Christ
in his gracious condescension to us,
ordained Sacramental Signes, 1. To
o Gal. 3. 1. ^o inform our understandings; 2. To
p Luke 22. 19. ^p refresh our memories; and 3. To
q Zech. 12. 10. ^q excite our affections.

---As a means whereby we re-
ceive &c.] The outward Signes do
r Gen. 17. 11. ^r signify, ^s exhibite, and ^t seal the
s Mat. 26. 26. spiritual Graces to the believing re-
t Rom. 4. 11. ceiver.

[Two parts.] The use of the out-
w Mat. 28. 19. ward Signes, both in ^u Baptism and
w 1 Cor. 11. 23. the ^v Lord's Supper, is warranted by
God's

God's command: and the benefit of the inward Graces, both in that ^x first and ^y second Sacrament, is assured by God's promise.

^x Acts 2. 38,
39.
^y 1 Cor. 10.
16.

Water wherein the person is baptized &c.] Baptism signifieth a ² washing, or application of water by ^a dipping or ^b sprinkling, ^c in the name of the blessed Trinity.

SECTION
XLIV.

^z Acts 22. 16.
^a Acts 8. 38.
^b Heb. 10. 22.
^c Mat. 28. 19.
^d Mat. 3. 14.
^e Psal. 51. 2.
^f Heb. 9. 14.

^d Necessity of being washed, supposeth pollution: and the pollution of sin, ^e which defileth the soul, supposeth a necessity of being Baptized in the name of God himself: and not of a ^a Creature onely, how ^h excellent soever.

^g 1 Cor. 1. 13.
^h verses 14 15,

A death unto Sin &c.] By the Baptism of Water is signified & sealed the ¹ washing of Regeneration, & sanctification of the Spirit; for the ^x Purging and ¹ Mortification of sin, and for the ^m Resurrection to newness of life.

ⁱ Tit. 3. 5.
^k Acts 22. 16.
^l Rom. 6. 3.
^m verse 4.

- being by nature born in Sin &c.] There are three states of man in this world:

1. The state of ⁿ Innocency, where in the first man was created ^o after the Image of his maker; which did chiefly consist in the ^p Wisdom,

ⁿ Eccl. 7. 29.
^o Gen. 1. 26.
^p Col. 3. 10.

G 2 ¹ Righteous-

- 9 Eph. 4. 24. ^a Righteousness, and true Holiness
 of the Soul.
 r Rom. 5. 12. 2. The state of ^r Sin, into which
 man fell by disobedience; and in
 f Eph. 2. 3. which ^r all men are naturally born.
 s Rom. 6. 14. 3. The state of ^r Grace, into which
 x Eph. 2. 4, 5. man is delivered by ^u Christ.

SECTION XLV.

Repentance, whereby they forsake
 sin. Repentance and Faith are two
 chief Christian doctrines preached
 w Mark 1. 14, by w Christ, and his holy x Apostles.

15. True Repentance, which is a
 x Heb. 6. 1. y turning from sin unto God, hath
 y Acts 26. 20. four parts: namely,

z 2 Cor. 7. 10. 1. Contrition, or ^r godly sorrow;
 a 2. Sam. 24. which grieveth ^a more for the Sin,
 10, 17. than for the punishment.

2. Confession of sin: which is to
 b 1 Jo. 1. 9. be made alwaies unto ^b God, and in
 c Ja. 5. 16. some cases unto ^c men,

3. Restitution in some cases;
 d Ezek. 33. which is to be made to the ^d injured
 15. person, or to such ^e others as God
 e Num. 5. 8. hath appointed.

f Ezek. 18. 21. 4. Conversion, which is a ^f turning
 g Eph. 5. 11. from every known Sin, to the ^g pra-
 ctice of the contrary Duty.

Faith, whereby they steadfastly be-
 lieve the Promises &c.] The same
 Faith, which firmly assenteth to the
 Articles



Articles of belief, ^h embraceth also ^b Heb. 11. 13. the promises of the Gospel, and with ⁱ full assurance applieth them; as ⁱ Heb. 10. 22. being made unto us by a God, who is ^k faithful & ⁱ able to perform them. ^k Heb. 11. 11. ⁱ Rom. 4. 20, 21.

Why are Infants baptized &c.]

^m Infant-members of Christian families are now as capable of the benefit of God's Covenant in ^a Baptism, as ⁿ Acts 16. 33. ^o Children in religious families were ^o Deut. 29. 10, 11, 12. anciently capable to enter into Covenant with God, in ^p Circumcision. ^p Gen. 17. 13. And a Child which is ^q free-born, is ^q Acts 22. 28. as capable of the Priviledges of a City; as the man that purchased his freedom with a sum of money.

Because they promise them both by their Sureties:] As Children were healed by Christ upon the Faith of their ^r fathers, ^r mothers, and other ^r friends: so whole ^u households have been admitted to be cleansed by Baptism, upon the profession of their friends, as sureties. ^r Mark 9. 17, 24, 25. ^s Mat. 15. 22, 28. ^t Luke 7. 2, 3, 9, 10.

When they come to age themselves are bound to perform.] As Infants & other impotent persons, while such, are not capable to perform the Apostle's Rule of ^w working for their bread, and yet are obliged to perform ^w 2 Thes. 3. 10.

form it, when they are capable: so when Infants and ignorant persons come to ^a age, and be capable of instruction, they are obliged to the actual performances of ^y Repentance and ^z Faith, which in Baptism were promised for them.

SECTION XLVI.

^a 1 Cor. 10. 21. ^b 1 Cor. 11. 20. ^c Acts 20. 7. ^d Heb. 10. 12. ^e 1 Cor. 11. 26. For the continual remembrance of the Sacrifice &c.] The second Sacrament of the new Testament is called in Scripture, the ^a Lord's Table, the ^b Lord's Supper, and the ^c Breaking of bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the ^d Sacrifice of himself once offered: and so is to continue in his Church, until his second ^e coming, at the end of the world.

^f Jo. 1. 12. ^g Jo. 6. 53. ^h verle 57. ⁱ Lev. 26. 26. ^k 1 Tim. 5. 23. ^l Psal. 104. 15. Bread and Wine &c.] Christ was pleased to set forth our most intimate communion with him, by ^f receiving and ^g feeding upon food, by which our ^h life is maintained. ⁱ Bread is a sort of necessary food, of most common, dayly and whole some use: and ^k Wine is a liquor, which serveth not onely to quench thirst, but also to relieve bodily infirmities. So that ^l Bread and Wine, being

being most excellent in their kind,
do fitly set forth that ^m perfect spiri- ^m Jo. 6. 57.
tual nourishment, which is to be
found in Christ.

The Body and Blood of Christ &c.] SECTION
The ^a Bread broken, signifieth the **XLVII.**

^a Body of Christ broken for us : and ⁿ 1 Cor. 11. 23,
the ^p Wine poured out, signifieth ^o verse 24.
the ^r Blood of Christ shed for us. ^p Mat. 26. 27,

The Bread & Wine administered, ^q verse 28.
signifie and seale the ^r giving of ^r Jo. 6. 51.
Christ, with all the benefits of his
^r Death to the true ^r believer. ^s 1 Cor. 11. 26.

The Body and Blood of Christ ^t Jo. 6. 35.
are ^u really received into the ^w heart ^u Jo. 6. 55,
of the worthy Communicant, by the ^w verse 56.
grace of ^x Faith. ^x Jo. 1. 12.

The Strengthening and refreshing of **SECTION**
our Souls &c.] As the Soul, or in- **XLVIII.**

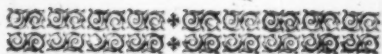
ward man, to be here fed, is a ^y Spi- ^y Prov. 18. 14.
rit: so the Body and Blood of Christ
is ^z spiritual food, and is to be re- ^z Jo. 6. 63,
ceived after a spiritual ^a manner. ^a verse 64

^b Bread and Wine at the Lords ^b Mat. 26. 26,
Table, are not changed in nature, ²⁹
but in use ; as being outward Signes
ordained, according to the nature
of Sacraments, to ^c signify some ^c 1 Cor. 11.
thing which is inward and spiritual. ²⁵

d 1 Cor. 11. 28, *e* verse 29. To examine themselves &c.] To the worthy receiving of this holy Sacrament, is required ^d Self-examination, which supposeth a competency of ^e Knowledge in the Communicant.

We must examine our selves concerning these particulars:

- f* 1 Cor. 11. 31. 1. The sincerity of our Repentance for sins past.
- g* Isa 1. 17, 18. 2. Our ^e purpose of Reformation for the time to come.
- h* Jo. 7. 37, 38. 3. The ^k exercise of true Faith, in thirsting after Christ.
- i* Acts 2. 46, 47. 4. Our ⁱ Thankfulness to God for the benefits here received from him.
- k* 1 Cor. 11. 33. 5. Our ^k Charity to men, in freely giving to, and forgiving them; as
- l* Mat. 10. 8. ^l God doth here deal graciously with us.



A N
E S S A Y
O F
QUESTIONS and ANSWERS
Orderly framed out of the foregoing
N O T E S.

QUEST. **W** *HT is your first* SECTION
Name called a I.
Christian Name?

ANSW. My first Name is called a Christian Name, because it was given me when I was ^a baptized into CHRIST: and therefore also I am called a Christian. *a Gal. 3. 27.*

QUEST. *What was done for you, when you were baptized?*

ANSW. When I was Baptized, there were three Christian Privileges conferred upon me; and three Christian Duties promised, to be performed by me.

H QUEST.

QUEST. *Who did promise for you in Baptism?*

b Eph. 6. 4.

ANSW. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my Parents, of^b whom God requireth that I be taught the Duty of a Christian.

QUEST. *Which are the three Christian Privileges conferred upon you in Baptism?*

c Eph. 5. 30.

d Rom. 8. 16.
17.

ANSW. The first Christian Privilege conferred upon me in Baptism, is, that I was made a ^c Member of the Church of Christ. The second Privilege is, that I was made a ^d Child of God by adoption. The third privilege is, that I was made an Heir of God to an heavenly Kingdom.

SECTION II.

QUEST. *Which are the three things promised in Baptism, to be performed by you?*

ANSW. The first thing promised in Baptism, to be performed by me, is, that I should renounce my three spiritual Enemies. The second thing promised for me is, that I should believe the twelve Articles of the Christian Faith. The third thing
promised

promised for me is, that I should keep the ten Commandments.

QUEST. Which are your three spiritual Enemies?

ANSW. My three spiritual Enemies are, ^c the Devil, the World, ^e Eph. 2. 1, 2, and the Flesh. 3.

QUEST. What is the Devil?

ANSW. The Devil is an evil Spirit, or lost Angel.

QUEST. Why is the Devil called an Enemy?

ANSW. The Devil is called an Enemy and Adversary, because he ^f tempteth to sin, ^g acculeth for sin, ^f Mat. 4. 3. and ^h hindreth from doing good. ^g Rev. 12. 10. ^h Zech. 3. 1.

QUEST. What mean you by the World, your second spiritual Enemy? SECTION III.

ANSW. By the World I mean those ⁱ Men and Vanities of this ⁱ 1 Jo. 2. 15. present evil world, by which I am tempted to sin.

QUEST. How are the vanities of the World distinguished?

ANSW. The Vanities of the World are distinguished into the ^k lust of the flesh, which is Pleasure; ^k 1 Jo. 2. 16. the lust of the eyes, which is Riches; and the pride of life, which is Honour.

H 2 QUEST.

QUEST. *What mean you by the Flesh, your third spiritual Enemy?*

1 Rom. 8. 7.

ANSW. By the ¹ Flesh I mean the natural corruption, and unmortified lusts in the soul of man.

QUEST. *Why is this Flesh called an Enemy?*

ANSW. The Flesh is called an
22 Gal. 5. 17. Enemy, because it ^m hindereth from doing good, and inclineth to do evil.

SECTION IV.

QUEST. *What is the second thing, which was promised for you in Baptism?*

ANSW. The second thing promised for me in Baptism is, that I
1 Acts 8. 36, 37. should ^o believe the Doctrine of Christianity.

QUEST. *What is it to Believe as a Christian?*

ANSW. To Believe as a Christian is, so ^o to receive and embrace the truth of the Gospel, as to trust in Christ alone for salvation.
6 Eph. 1. 13.

QUEST. *What then is the Object of a Christian's Faith?*

ANSW. The doctrinal Object of Faith is, in general the holy Scripture; and more particularly, the
P Jo. 20. 31. ¹ Gospel of salvation.

QUEST.

QUEST. *Why is it necessary that you so Believe?*

ANSW. It is necessary that I Believe, because, ¹ God hath commanded me to Believe; and because without Faith I cannot be saved. 1st Jo. 3. 23.

QUEST. *What is the third thing which was promised for you in Baptism?*

SECTION
V.

ANSW. The third thing promised for me in Baptism is, that I should 'at all times keep all God's Commandments. Psa'. 119. 112. 128.

QUEST. *How many Covenants hath God made with man?*

ANSW. God hath made two Covenants with man: namely, 'the Covenant of Works, and the Covenant of Grace. (Rom. 10. 5, 6, 9.

QUEST. *By which of these Covenants do you expect to be saved?*

ANSW. I cannot be saved by the Covenant 'of Works, which requireth perfect Obedience: but I trust to be saved by the Covenant of Grace, which requireth Faith in Christ. Eph. 2. 8, 9.

QUEST. *What necessity then is there of good Works, if you cannot be saved by them?*

H 3 ANSW.

* Mat. 5. 16.

ANSW. Good Works are necessary, for the *glorifying of God, for the edifying my Neighbour, and for the justifying mine own Faith.

SECTION VI.

QUEST. *What help doth God afford to the performance of good Works?*

w Phil. 2. 13.

ANSW. To the performance of good Works w God giveth the Will, the Power, and the Act.

QUEST. *How may such help be obtained from God?*

x Col. 1. 3, 4.

ANSW. Help to perform good Works may be obtain'd from God, by x Thankfulness for spiritual mercies already received, and by Prayer for a supply of the same in the time to come.

QUEST. *How is God's Calling us to salvation distinguished?*

y Mat. 22. 14.

ANSW. God's Calling us to salvation, is either y common Calling of a Nation, City, or Family; or special Calling of a particular person.

QUEST. *What is God's special Calling?*

z 1 Pet. 2. 9.

ANSW. God's special or effectual Calling, is that, whereby he z calleth a Person out of his natural state of sin

fin, unto Holiness and Salvation;
and that ordinarily, by the Gospel
preached.

The CREED.

QUEST. *What is God?*

ANSW. God is an eternal ^a Spirit, whose Being is of himself.

SECTION
VII.

^aJo. 4. 24.

QUEST. *Why do you believe in GOD?*

ANSW. I believe in God, because he is a ^b Father Almighty, ^c Mark 14. 36. and therefore can do for me whatsoever he will.

QUEST. *Why is God called a Father?*

ANSW. God is the ^c Father of ^c Jo. 20. 17. Christ from eternity, and for Christ's sake he is also our Father.

QUEST. *Why is God called the Maker of heaven and earth?*

ANSW. God is called the Maker of heaven and earth; because, ^d by ^d Heb. 11. 3. his word, he made of nothing, the world and all things therein, for his own glory.

QUEST. *Why is the Son of God called JESUS?*

SECTION
VIII.

ANSW. The Son of God is called

^e JESUS,

e Mat. 1. 21

* JESUS, because he Saveth his people from their sins.

QUEST. *Why is our Saviour called CHRIST?*

f 1. Cor. 1. 30.

ANSW. Our Saviour is called CHRIST, because he was Anointed to the three Offices of a Prophet, a Priest, and a King.

QUEST. *Why is Christ called the only Son of God?*

g Jo. 1. 18.

ANSW. Christ is called the only Son of God, because he is only is the Son of God by nature, and from eternity.

QUEST. *Why is Christ called Our Lord?*

h Phil. 2. 11.

ANSW. Christ is called Our Lord, because to him belongeth absolute ^h Dominion over us all, and Obedience from us all.

SECTION IX.

QUEST. *How many Natures are there in Christ?*

i Mat. 1. 23.

ANSW. In Christ, who is but one Person, are two Natures; namely, the Nature of God, and the Nature of Man.

QUEST. *Why was it requisite our Redeemer should be God?*

ANSW. It was requisite our Redeemer should be God, that he might

might restore the image of God to us, and us to the favour of God, and *so perfect the work of our [†] Heb. 7. 25. salvation.

QUEST. *Why was it requisite our Redeemer should be Man?*

ANSW. It was requisite our Redeemer should be Man, that being the ¹ promised seed of a Woman, [†] Gal. 4. 4. he might discharge the price of our Redemption in the same humane nature, in which we have sinned.

QUEST. *Was Christ then made perfect Man?*

ANSW. Christ was made ^m in all ^m Heb. 4. 15. things like unto us, but had no sin: for he was conceived by the holy Ghost.

QUEST. *Why was it requisite our Saviour should suffer death?* SECTION X.

ANSW. It was requisite our Saviour should suffer death, because he was made a sin-offering, which [†] by the Law, was to be slain. ^z Lev. 4. 29.

QUEST. *What Death did Christ die?*

ANSW. Christ died a ^o shameful, ^o Heb. 12. 2. painful, and accursed Death upon the Cross.

QUEST. *Why is it said that Christ was Buryed?*

I

ANSW.

ANSW. It is said that Christ was Buryed, that it might appear he was certainly ^p dead, and did afterwards as certainly rise again from the dead.

p Acts 13. 29.
30.

QUEST. *Why is it affirmed that Christ descended into Hell?*

ANSW. It is affirmed that Christ descended into Hell, that it might appear he continued under the ^q Dominion of Death for a time, and overcame Death and Hell.

q Rom. 6. 9.

SECTION XI.

QUEST. *Which are reputed the three degrees of Christ's Humiliation?*

ANSW. The three degrees of Christ's ^r Humiliation are, his Birth, Death, and Burial under the dominion of death.

r Phil. 2. 8.

QUEST. *Which are reputed the three degrees of Christ's Exaltation?*

ANSW. The three degrees of Christ's Exaltation are, his ^f Resurrection, Ascension into Heaven, and Glorification at the right hand of the Father.

f Rom. 8. 34.

QUEST. *Why was it requisite our Saviour should rise from the dead?*

ANSW. It was requisite Christ should ^z rise from the dead, for our justification, and also in reference

z Rom. 4. 25.

to our Resurrection both in soul and body.

QUEST. *When did our Saviour rise from the dead?*

ANSW. Our Lord and Saviour ^u rose from the dead, the third day ^u Luke 24. 46. after his death; which day is therefore called the Lord's Day.

QUEST. *What mean you by Christ's* SECTION
Ascension into Heaven? XII.

ANSW. By Christ's Ascension into Heaven, I mean that he did once locally and visibly ^w ascend ^w Eph. 4. 10. into the highest Heaven.

QUEST. *Why was it requisite our Saviour should ascend into Heaven?*

ANSW. It was requisite our Saviour should ascend into Heaven, that he might appear in the presence of God for us, fill us with heavenly gifts, & ^x prepare a place ^x Jo. 14. 3. in Heaven for us, and receive us into it.

QUEST. *What mean you by Christ's sitting at the right hand of God?*

ANSW. By Christ's sitting at the right hand of God, I mean that as King and Judge he sitteth in an estate of majesty and power ^y above ^y 1 Pet. 3. 22. all creatures in Heaven and in Earth.

QUEST. *Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?*

ANSW. It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able ^a to subdue all his enemies, and to intercede for us, and save us eternally.

SECTION
XIII.

QUEST. *In the last Judgement who shall be Judge?*

ANSW. In the last Judgement, ^a Acts 17. 31. ^a Christ, as supream Judge, shall pronounce the final Sentence; and the Saints shall give their sentence of approbation.

QUEST. *In the last Judgement, who shall be Judged?*

ANSW. In the last Judgement, ^b 1 Pet. 4. 5. all men, ^b both quick & dead, shall be Judged; as also the lost angels.

QUEST. *Concerning what shall men be Judged?*

ANSW. Men shall be judged concerning ^c all things done in this life, whether they be good or evil.

QUEST. *By what shall men be judged?*

ANSW. Men shall be judged by ^d Rev. 20. 12. the ^d Books of God's Omniscience, of

of Life, of man's Conscience, and of the holy Scriptures.

QUEST. *Why do you believe in the HOLY GHOST?*

ANSW. I believe in the HOLY GHOST, because he is ^e true God.

QUEST. *What mean you by the HOLY GHOST?*

ANSW. By the HOLY GHOST I mean the ^t Spirit of God, who, in respect of his nature, is the third person in the divine Essence.

QUEST. *Why is the holy Ghost called the Spirit of God?*

ANSW. The Holy Ghost is called the Spirit of God, because he proceedeth from the Father and the Son, and therefore is a Person ^e distinct from them both.

QUEST. *Why is the Spirit of God called Holy?*

ANSW. The Spirit of God is called Holy, or the Spirit of Holiness, in respect of his Office; because he furnisheth our hearts with spiritual and saving Graces, by his work of ^h Sanctification.

QUEST. *What mean you by the Holy Church?*

ANSW. By the Holy Church I
I 3 mean

SECTION
XIV.

e 2 Cor. 3. 17.

f Eph 4. 30.

g Jo. 14. 16.

h 2 Thes. 2. 13.

SECTION
XV.

1 Eph. 2. 19, 20. mean that ¹ Corporation of believers, or household of God, which is built upon the foundation of the holy Prophets and Apostles.

QUEST. *How is this Church distinguished?*

4 Rev. 2. 10. ANSW. The Church is distinguished into the Church ^{*} Militant, which ~~is here upon earth~~; and the Church Triumphant, which is in heaven.

QUEST. *Why is the Church called Catholick?*

1 Mat. 28. 19, 20. ANSW. The Church is called Catholick, or Universal, in respect of ¹ Person, Place, Doctrine, and Time.

QUEST. *What is the first Christian Privilege of the Church?*

m 1 Cor. 12. ANSW. The first Christian Privilege of the Church is, the Communion of Saints, who as ^m fellow-members are united in that mystical Body the Church, whereof Christ is the Head.

SECTION
XVI.

QUEST. *What is the second Privilege of a Christian?*

ANSW. The second Privilege of a Christian is the Forgiveness of sins, which is preached to all men in
the

the name of Christ, and ^o sealed in ^o A&S 2. 38.
Baptism to the penitent believer.

QUEST. *What is sin?*

ANSW. ^o Sin is a transgression ^o 1 Jo. 3. 4.
of the Law of God, and is onely
forgiven by him, against whom it
is committed.

QUEST. *How is sin distinguished?*

ANSW. Sin is distinguished into
Original sin, or the ^o Sinfulness ^p Plal. 51. 5.
of man's nature; and Actual sin,
which is committed in respect of
Thought, Word, or Deed.

QUEST. *What is the just reward
of sin?*

ANSW. The just reward of Sin
is eternal Death, but it is ^o par- ^q Col. 2. 13,
donable through the meritorious ¹⁴
Death of our Saviour Christ.

QUEST. *What is the third Privi- SECTION
lege of a Christian? XVII.*

ANSW. The third privilege of a
Christian, is the ^o raising of his ^o 1 Cor 15.
mortal body from the corruption ⁵⁴
of the grave, unto immortal glory.

QUEST. *Upon what ground do
you believe this Resurrection of your
Body?*

ANSW. I believe the Resurre-
ction of my body, because God hath

1 Cor. 6. 14. to this purpose declared 'his power and good pleasure, that he both can and will raise it.

QUEST. *What means, hath God declared, he will raise your body by?*

ANSW. God hath declared he will raise my body from the Grave, by 'Virtue of the Resurrection of Christ my Lord and Saviour.

2 Cor. 4. 14.

QUEST. *Shall not the Wicked also be raised from the dead?*

ANSW. There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be raised to glory, but "to shame and everlasting contempt.

Dan. 12. 2.

SECTION XVIII.

QUEST. *What is the fourth Privilege of a Christian?*

ANSW. The fourth Privilege of a Christian is "everlasting Life, or the enjoyment of all true happiness for ever.

Plal. 16. 11.

QUEST. *Wherein doth this true happiness consist?*

ANSW. The true happiness consisteth in the *glorification of soul and body, and in the everlasting abode with Saints, Angels, and God himself, in Heaven.

1 Cor. 13. 2

QUEST. *If this be the Privilege of the*

the Righteous, what then is the Portion of the Wicked?

ANSW. The Portion of the Wicked is ¹ eternal Death, or a ² The. 1. 9. deprivation of all comforts.

QUEST. *Wherein doth this eternal Death particularly consist?*

ANSW. Eternal Death consisteth in the loss of God's presence; and in the ¹ enduring of the sting of ² Mark 9. 44 Conscience, and of the torments of Hell-fire for ever.

QUEST. *How many Persons are there in the Divine Essence?* SECTION XIX.

ANSW. In the Divine Essence, which is but ¹ one, there are three ² 1 Jo. 5. 7. distinct Persons; namely, the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

QUEST. *What is the Property of God the Father?*

ANSW. The Property of God the Father is, to beget the Son, and to ¹ create the World. ² Heb. 1. 2.

QUEST. *What is the Property of God the Son?*

ANSW. The Property of God the Son is, to be begotten of the Father, and to ¹ redeem Mankind. ² 1 Tim. 2. 5, 6.

K QUEST.

QUEST. *What is the Property of God the holy Ghost?*

ANSW. The Property of God the holy Ghost is, to proceed from the Father and the Son, and to
d 1 Pet. 1. 2. ^d sanctify the Elect people of God.

The COMMANDMENTS.

SECTION XX.

QUEST. *Upon how many Tables were the ten Commandments written?*

ANSW. The ten Commandments were ^e written upon two tables of stone, with the finger of God.
e Ex. 31. 18.

QUEST. *How many ways are the Commandments propounded?*

ANSW. The Commandments are propounded two ways: that is, ^f Negatively, whereby Sins are forbidden; and Affirmatively whereby Duties are enjoined.
f Mat. 5. 33.

QUEST. *What is the Tenor of a Negative Commandment?*

ANSW. The Tenor of a Negative Commandment is, to forbid every sort and degree of the Sin forbidden, and to ^g enjoin the contrary Duty.
g Eph. 4. 28.

QUEST. *What is the Tenor of an affirmative Commandment?*

ANSW.

ANSW. The Tenor of an Affirmative Commandment is, to enjoin every sort and degree of the Duty enjoined, and to ^hforbid *b* Mark 7. 10. the contrary Sin.

QUEST. *How is the revealed Will of God distinguished?* SECTION XXI.

ANSW. The revealed Will of God is distinguished into the ⁱunwritten Word of God, and the written Word of God. *i* 2 Thes. 2. 15.

QUEST. *How long had the Church of God his unwritten Word?*

ANSW. The Church of God had his unwritten Word, from the ^kbeginning of the world untill the time of Moses; and since that time, it hath had the written Word, which is called Holy Scriptures. *k* Luke 1. 70.

QUEST. *Why is the written Word of God called Holy Scriptures?*

ANSW. The written Word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by ^lholy men, who were inspired by the holy Ghost. *l* 2 Pet. 1. 20, 21.

QUEST. *What is set forth in the Preface to the ten Commandments?*

ANSW. In the Preface to the
K 2 ten

in Hof. 13. 4. ten Commandments is set forth the ^m Authority of God that commandeth, and the reason of man's Obedience to him above all others.

SECTION XXII.

ⁿ Mark 12.
29, 32.

QUEST. Which is the first Commandment?

ANSW. The ⁿ first Commandment is, *Thou shalt have none other Gods but me*: which concerns the Acknowledgement of the onely true God.

QUEST. What are the Sins forbidden in this first Commandment?

o Psal. 14. 1. ANSW. In the first Commandment are forbidden the sins ^o of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God onely.

QUEST. What is the Duty enjoyned in this first Commandment?

p 1 Cor. 8. 6. ANSW. In the first Commandment it is enjoyned, that I ^p acknowledge the one onely true God for my God.

QUEST. Whereby will this your acknowledgement of the true God appear?

ANSW. My Acknowledgement of the true God will appear by my
^q Loving,

' Loving, Fearing, Obeying, and Trusting him above all others. 2 Mark 12. 30.

QUEST. *Which is the second Commandment?* SECTION XXIII.

ANSW. The second Commandment is, *Thou shalt not make to thy self any graven image*, and so forth; which concerns the 'Worshipping of the true God onely. r Mat. 4. 10.

QUEST. *What Sins are forbidden in this second Commandment?*

ANSW. In the second Commandment are forbidden the sins of such as worship Images, or 'any other Creatures; & of such as neglect, or falsify the Worship of the true God. f Rom. 1. 27.

QUEST. *Why must you especially beware of such idol worship?*

ANSW. I must especially beware of the worship of Idols; because our God is a jealous God, and a 'severe punisher of Idolatry. t Deut. 8. 19.

QUEST. *What is the Duty enjoined in this second Commandment?*

ANSW. In the second Commandment it is enjoined, that God onely be religiously Worshipped, in my body and spirit, 'according to his own will: and to such Worshipers he hath promised his especial mercy. u Jo. 9. 31.

K 3 QUEST.

SECTION
XXIV.

QUEST. Which is the third Commandment?

ANSW. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain*: w1 Tim. 6. 1. which concerns the ^w keeping God's Name from profanation.

QUEST. What are the Sins forbidden in this third Commandment?

ANSW. In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in ^x thought, Word, or action; as also the sins of false Swearing and Perjury. x Job. 1. 5.

QUEST. Why must you especially beware of profaning God's holy Name?

ANSW. I must especially beware of profaning God's holy Name, because himself hath ^y especially threatned to punish such offenders. y 2 Sam. 12. 14.

QUEST. What is the Duty enjoined in this third Commandment?

ANSW. In the Third Commandment it is enjoined, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that ^z religious Oaths be taken and observed with due care and conscience. z Jer. 4. 2.

QUEST.

 SECTION
XXV.

QUEST. Which is the fourth Commandment?

ANSW. The fourth Commandment is, Remember that thou keep holy the Sabbath day, and so forth: which concerns the observation of ^a God's holy Day.

^a Gen. 2. 3.

QUEST. What is the Duty enjoined in this fourth Commandment?

ANSW. In the fourth Commandment it is enjoined, that on God's holy Day I attend upon his service in Prayer, ^b in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

^b Acts 20. 7.

QUEST. What is the Sin forbidden in this fourth Commandment?

ANSW. In the fourth Commandment is forbidden the ^c engagement of my self or family in worldly Employments on God's holy Day.

^c Isa. 58. 13.

QUEST. Are no worldly Employments allowable on the Lord's Day?

ANSW. Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, ^d Charity, Necessity, and Decency.

^d Luke 6. 9.

QUEST.

SECTION
XXVI.

QUEST. Which is the fifth Commandment?

ANSW. The fifth Commandment is, Honour thy father and thy mother :
e Eph. 6. 2, 4. which is the first Commandment with promise, and concerns the mutual Duties of Inferiours and Superiours.

QUEST. What is the Duty of Inferiours to Superiours?

ANSW. The Duty of Inferiours to Superiours is, to give them Honour ;* by which is meant † Fear, Reverence, Obedience, and Maintenance.
f Lev. 19. 3

QUEST. What mean you by Father and Mother?

ANSW. By Father and Mother I mean, not onely natural Parents, but also ‡ Governours in State, Church, and private Families.
g 1 Cor 4. 15

QUEST. What is the Duty of Superiours to Inferiours?

ANSW. The Duty of Superiours to Inferiours is, to † Govern, Protect, Sustain, and Instruct them.
h 1 Pet. 5. 3.

SECTION
XXVII.

QUEST. Which is the sixth Commandment?

ANSW. The sixth Commandment is, Thou shalt do no murder :
which

which concerns the ⁱ preservation ⁱ Luke 6. 9.
of man's Life.

QUEST. *What are the sins forbidden in this sixth Commandment?*

ANSW. In the sixth Commandment is forbidden, not onely the Murderous shedding of blood, but also ^{*} Hatred, revengeful Anger, & ⁱ Jo. 3. 15. and grievous Reproach.

QUEST. *What is the Duty enjoined in this sixth Commandment?*

ANSW. In the sixth Commandment it is enjoined, that my own and my neighbour's Life be preserved: which is done, partly ⁱ by a ⁱ seasonable and moderate use ⁱ Eccl. 10. 17. of God's creatures, ordained for that end.

QUEST. *What is further required to preserve man's Life?*

ANSW. To preserve man's Life, is also required the avoiding of bodily Danger; but chiefly, the flying of ^m Sin.

^m Psal. 55. 27.

QUEST. *Which is the seventh Commandment?*

SECTION XXVIII.

ANSW. The seventh Commandment is, **Thou shalt not commit adultery**: which concerns the ⁿ preservation of man's Chastity. ⁿ 1 Thes. 4. 3.

L

QUEST.

QUEST. *What are the Sins forbidden in this seventh Commandment?*

ANSW. In the seventh Commandment, are not onely forbidden actual Adultery and Fornication; but also Lascivious^o desires, words, attire, and behaviour.

o Mat. 5. 27,
28.

QUEST. *What other Sins are forbidden in this seventh Commandment, as inducements to Uncleanneſs?*

ANSW. Indacements to Uncleanneſs are^p Exceſs in eating and drinking, Idlenels, and the like: which are alſo forbidden in the ſeventh Commandment.

p Jer. 4. 7.

QUEST. *What are the Duties enjoyned in this ſeventh Commandment?*

ANSW. In the ſeventh Commandment are enjoyned^a Chſtity and Modeſty, in thoughts, and all manner of converſation; as alſo Sobriety, and Vigilancy.

q 1 Pet 3. 2.

SECTION XXIX.

QUEST. *Which is the eighth Commandment?*

ANSW. The eighth Commandment is, *Thou ſhalt not ſteal*: which concerns the^r preſervation of man's Goods, or Propriety.

r 1 Sam. 12. 3.

QUEST. *What are the Sins forbidden in this eighth Commandment?*

ANSW.

ANSW. In the eighth Commandment are not onely forbidden the acts of violent and fraudulent Theft; but also 'Covetousness, / Jo. 12. 6. Bribery, and with-holding other mens Dues.

QUEST. *What are the Duties enjoined in this eighth Commandment?*

ANSW. In the eighth Commandment are enjoined the 'restoring ^{t Prov. 3. 27,} and securing to all their Dues; as ^{28.} also, the relieving of the Poor.

QUEST. *What other Duties are enjoined in this eighth Commandment, as means to preserve from the sin of Theft?*

ANSW. Means to preserve from the sin of Theft are, the living and 'labouring in a lawful Calling; ^{u Eph. 4. 28.} as well as Contentedness, and avoiding of theevish Companions: which are also enjoined in the eighth Commandment.

QUEST. *Which is the ninth Commandment?*

SECTION
XXX.

ANSW. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour:* which concerns the preservation of man's good name, by the

w Eph. 4. 15. ^w Testimony of Veracity and Charity.

QUEST. *What are the sins forbidden in this ninth Commandment?*

ANSW. In the ninth Commandment are not onely forbidden the raising and promoting of false or
 x Ep. 4. 27. malicious Reports, but also ^x all sorts of Lyes.

QUEST. *What are the Duties enjoined in this ninth Commandment?*

ANSW. In the ninth Commandment are enjoined the ^y due preservation and vindication of my own and my neighbour's good Name.
 y Phil. 4. 8.

QUEST. *What other Duties are enjoined in this ninth Commandment, as means to preserve from bearing false or malicious Testimony?*

ANSW. The means to preserve from bearing false and malicious Testimony are, a love to speak the
 z 1. Pet. 3. 2. Truth, with a ^zcharitable endeavour to cover the Infirmities of others: which are also enjoined in the ninth Commandment.

SECTION XXVI.

QUEST. *Which is the tenth Commandment?*

ANSW. The tenth Commandment is, *Thou shalt not covet thy neighbour's*

neighbour's house, and so forth ;
which in general , concerns the
^a restraining of sinful Lusts.

^a Rom. 7. 7.

QUEST. *What are the particular
Sins forbidden in this tenth Command-
ment ?*

ANSW. In the tenth Command-
ment are particularly forbidden the
Covering my neighbour's House,
Wife, Servant, or any other
^b Goods belonging to him.

^b Acts 20. 32.

QUEST. *What are the Duties en-
joyed in this tenth Commandment ?*

ANSW. The Duties enjoyed in
the tenth Commandment are, the
regulation of my Desires in refe-
rence to other mens enjoyments,
and ^c Contentedness with my own
present estate.

^c Heb. 13. 5.

QUEST. *What means are here en-
joyed for the attainment of that Con-
tentedness ?*

ANSW. Means for the attainment
of Contentedness are, Meditation
upon God's Appointments, upon
mine own Unworthiness, and upon
the ^d creature's Insufficiency.

^d Eccl. 5. 10.

QUEST. *How are the ten Com-
mandments fulfilled ?*

ANSW. The ten Commandments

SECTION
XXXII.

e Mat. 22. 37. are fulfilled by ^e Loving God above
38, 39, 40. all things, and my Neighbour as
my self.

QUEST. *Who is your Neighbour?*

f Rom. 13. 8. ANSW. My Neighbour is ^f every
man that standeth in need of
my help.

QUEST. *How is your Neighbour
to be loved?*

ANSW. My Neighbour is to be
g 1 Jc. 3. 18. loved with the same ^g kind of Love
which I owe to my self.

QUEST. *With what kind of Love
ought you to love your self?*

ANSW. The Love wherewith I
ought to love my self must be
h Luke 6. 32. ^h Pure, Sincere, Moderate, Ordinate,
Fervent, and Constant.

SECTION XXIII.

QUEST. *By what means may you
obtain ability to keep God's Command-
ments?*

i Psal. 113. 10. ANSW. I may obtain ⁱ ability
to keep God's Commandments by
diligent Prayer.

QUEST. *What is Prayer?*

ANSW. Prayer is a Calling upon
k H. 4. 7. 14. God ^k with the heart, and some-
times with the voice, as well by a
prescript Form of Words, as in oc-
casional Expressions.

QUEST.

QUEST. *To whom must Prayer be made?*

ANSW. Prayer must be made to ¹ God, as the onely object of religious worship. / Rom. 10. 14.

QUEST. *How ought religious Prayers to be made?*

ANSW. Religious Prayers ought to be made through the meditation of Christ, and ^m in Faith; which ^m Ja. 1. 6. implyeth Sincerity of heart, Regard to God's revealed will, and Charity to our neighbours.

The LORD'S Prayer.

QUEST. *Why is the Prayer, which* SECTION
beginneth with Our Father, which XXXIV.
art in heaven, called the Lord's
Prayer?

ANSW. The Prayer which beginneth with *Our Father, which art in heaven*, is called the Lord's Prayer; because it was taught us by our Lord Jesus Christ, in whose ⁿ name we do pray unto God the ⁿ Jo. 16. 23. Father: and it containeth a Preface, six Petitions, and a Doxology or Conclusion with Praise to God.

QUEST.

QUEST. Which is the Preface to the Lord's Prayer?

ANSW. The Preface to the Lord's Prayer is, *Our Father, which art in heaven*: where by saying Our Father (and not My Father) we are taught to ^o pray in brotherly Charity for others, as well as for our selves.

o 1 Thes. 5. 25.

QUEST. What learn you by praying to God as a Father?

ANSW. By praying to God as a Father I learn, that as he is ^r most gracious, so I ought to come unto him with humble Confidence.

p Mat. 7. 11.

QUEST. What learn you by praying to God in the Heavens?

ANSW. By praying to God in the Heavens I learn, that as he is ^a most powerful and glorious, so I ought to come unto him with holy Reverence.

q Psal. 115. 3.

SECTION
XXXV.

QUEST. Which is the first Petition in the Lord's Prayer?

ANSW. The first Petition in the Lord's Prayer is, *Hallowed be thy Name*: by which we are taught, ^r first and ^r chiefly to desire and endeavour the glorification of God's holy Name.

r Psal. 148. 13.

QUEST.

QUEST. *What is meant by the Name of God?*

ANSW. By the Name of God is meant in general, God himself. in particular, his Titles, Attributes, and ^t Memorials.

f Psal. 138. 2.

QUEST. *What is meant by Hal-
lowing?*

ANSW. By Hallowing or ^t San- *z* Lev. 10. 3.
ctifying is meant, the Consecrating
to an holy use, or Glorifying.

QUEST. *What then do we beg of
God in this first Petition?*

ANSW. In the first Petition we
beg of God, that his glorious Name
and our holy Profession be not
blasphemed, but ^u glorified by our *z* Psal. 72. 19.
selves, and others, in thought,
word, and deed.

QUEST. *What is the second Pe-
tition in the Lord's Prayer?*

SECTION
XXXVI.

ANSW. The second Petition in
the Lord's Prayer is, **Thy Kingdom
come:** which concerns the establish-
ment of the Kingdom of God, and
the destruction of the ^w contrary *w* Rom. 5. 21.
Kingdoms of Satan, Sin, & Death.

QUEST. *How manifold is the
Kingdom of God?*

ANSW. The Kingdom of God is
M three-

x 2 Chron. 20.
6.

threefold : namely, the x Kingdom of Power, over all creatures ; the Kingdom of Grace, in the hearts of his children ; and the kingdom of Glory, which is in heaven.

QUEST. *What is meant by the Coming of God's Kingdom ?*

y Rev. 12. 10.

ANSW. By the y Coming of God's Kingdom is meant, the establishment of his spiritual Dominion, where it is not received ; and the enlargement of it, where it is received.

QUEST. *What then do we pray for concerning God's three Kingdoms ?*

z Psal. 110. 2.

ANSW. Concerning God's three Kingdoms we pray, that he would z rule among his Enemies, propagate his Gospel, and send his Son in the clouds for the accomplishment of our Salvation.

SECTION XXXVII.

QUEST. *Which is the third Petition in the Lord's Prayer ?*

a Luke 22. 42.

ANSW. The third Petition in the Lord's Prayer is, **Thy will be done in earth, as it is in heaven :** which concerns our Obedience to God. For we pray that a His will may be done, and not Ours.

QUEST. *How is the will of God distinguished ?*

ANSW.

ANSW. The Will of God is distinguished into the ^b Secret will ^b Deut. 29.29. of God, which is done by passive Obedience; and the Revealed will of God, which is done by Active Obedience.

QUEST. *After what manner ought this revealed Will of God to be done?*

ANSW. The revealed Will of God ought to be done by us Men upon Earth, as the same is done by ^c his Angels in Heaven.

^c Psal. 103. 20.

QUEST. *How is the Will of God done by the Angels in heaven?*

ANSW. The Angels in heaven do the Will of God, ^d Readily, ^d Psal. 103. 21. Speedily, Faithfully, and Constantly.

QUEST. *Which is the fourth Petition in the Lord's Prayer?*

SECTION XXXVIII.

ANSW. The fourth Petition in the Lord's Prayer is, *Give us this day our dayly Bread*: which concerns the ^e maintaining of our Bodies in this temporary life. ^e Exod. 23. 25.

QUEST. *What is meant by Dayly Bread?*

ANSW. By Dayly Bread are meant all outward comforts neces-

f Prov. 30. 8. ^f salary for our sustenance, in our present and respective conditions.

QUEST. *What is meant by Our Bread?*

ANSW. By Our Bread is meant *g* 2 Thes. 3. 12. that relief which is ^e procured by direct and honest means.

QUEST. *Why do we beg our bread from God Every day?*

ANSW. We Beg our bread from our heavenly Father Every day, that we may obtain it from him with his Fatherly and Dayly blessing, and ^h may rest contented with Present necessities.

SECTION XXXIX.

QUEST. *Which is the fifth Petition in the Lord's Prayer?*

ANSW. The fifth Petition in the Lord's Prayer is, **And forgive us our Trespases, as we forgive them, that trespass against us:** which *h* Mat. 18. 32. concerns ⁱ God's pardoning our Trespases or Debts.

QUEST. *What mean you by Trespases or Debts?*

ANSW. By Trespases or Debts *k* Psal. 51. 4. I mean ^k Sins, by which we become indebted to the Justice of God.

QUEST. *What then do we particularly*

ticularly desire of God in this fifth Petition?

ANSW. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the ¹satisfaction of Christ our Surety, and would for his sake discharge us from the Debt. 12 Cor. 5. 21.

QUEST. *Why do we pray God to forgive us, as we forgive our Offenders?*

ANSW. We pray God to forgive us, as we forgive our Offenders; that our forgiving them may be an Argument to God to forgive us, and an ^mObligation to our selves ^mMark 11. 25. still to forgive others, that God may still forgive us.

QUEST. *Which is the sixth Petition in the Lord's Prayer?* SECTION XL.

ANSW. The sixth Petition in the Lord's Prayer is, *And lead us not into Temptation, but deliver us from evil*: which concerns our preservation from the ⁿpower of Sin ⁿPsal. 119. 133. and Satan.

QUEST. *Upon what terms do we pray to be delivered from Temptation and Sin?*

M 3

ANSW.

ANSW. We pray Conditionally [if it please God] to be delivered from Temptation: but we pray
 o Jo. 17. 15. * Absolutely to be delivered from the Evil of it.

QUEST. *Doth God tempt us to Sin?*

ANSW. Though God do try us, yet doth he not * properly tempt us to Sin: but yet for our sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.
 p Ja. 1. 13.

QUEST. *What do we then particularly pray for, concerning Temptation?*

ANSW. Concerning Temptation we particularly pray, that * God would be with us in the Temptation, would support us under it, and safely deliver us out of it.
 q 1 Cor. 10. 13.

SECTION
XLI.

QUEST. *Which is the Doxology, or laudatory Conclusion of the Lord's Prayer?*

ANSW. The Doxology and Conclusion of the Lord's Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever, A M E N:* which contains a Form of Praising
 r Psal. 29. 27, God, as well as * a Reason why
 28. we

we put up the Petitions unto him.

QUEST. *What is meant by Kingdom, Power, and Glory?*

ANSW. By Kingdom, Power, and Glory is meant the 'Majesty / 2 Chron. 20. 6. of God's supreme and omnipotent Rule over all creatures.

QUEST. *Do not Rule, Power, and Glory belong also to earthly Princes?*

ANSW. Rule, Power, and Glory belong in some respect to earthly Princes: But 'Originally, Emi- 1 Tim. I, 17. nently, and Eternally they belong onely to God.

QUEST. *What is meant by AMEN?*

ANSW. By AMEN, or * So 2 Jer. 28. 6. be it, are meant Approbation, Assurance, and Desire of accomplishment.

QUEST. *How many Parts of* SECTION
Prayer are there? XLII.

ANSW. There are four Parts of Prayer; namely, w Supplication, w 1 Tim. 2 1. Apprecation, Intercession, and Thanks-giving.

QUEST. *What is meant by Supplication and Apprecation?*

ANSW. By Supplication is meant x Prayer for the averting of Evil; x Hos. 14. 2. and

and by Apprecation is meant Prayer for the obtaining of Good.

QUEST. *What is meant by Intercession, and Thanks-giving.*

ANSW. By Intercession is meant ^y Col. 1. 3, 4 ^y Prayer for Others; & by Thanks-giving is meant Praising God for Mercies already received.

QUEST. *Upon what terms must we generally pray for God's favours?*

ANSW. What God hath Absolutely commanded, or promised, we must pray for absolutely; and what he hath promised upon Conditions, we must ² pray for under the same Conditions.

² Luke 22. 42.

The SACRAMENTS.

SECTION XLIII.

QUEST. *How many are the Sacraments of the New Testament?*

ANSW. As there be two chief Sacraments of the Old Testament; namely, Circumcision & the Passover: so there are two Sacraments of the New Testament; namely, ^a Baptism and the Lord's Supper.

^a 1. Cor. 12. 13.

QUEST. *What do these two Sacraments of the New Testament set forth?*

ANSW.

ANSW. Baptism setteth forth new Birth, and therefore is received but once: the Lord's supper setteth forth spiritual ^b Nourishment, and therefore is received oftentimes. ^b 1 Cor. 11. 26.

QUEST. *How many things are required to make a Sacrament?*

ANSW. To make a Sacrament are required three things; namely, an ^c outward Signe signifying, an ^c inward Grace signified, and a divine Word of institution and promise belonging to them. ^c 1 Cor. 11. 23, 24.

QUEST. *Doth the outward Signe in a Sacrament onely signify?*

ANSW. The outward Signe in a Sacrament doth not onely signify, but also ^d exhibite and seal the inward and spiritual Grace to the believing Receiver. ^d 1 Cor. 10. 16.

QUEST. *What is Baptism?* SECTION

ANSW. Baptism is an application of Water, by dipping or sprinkling, ^e in the name of the holy Trinity. XLIV. ^e Mat. 28. 19.

QUEST. *What is the inward or spiritual part in Baptism?*

ANSW. The inward or spiritual part in Baptism is, the purging
N and

f Rom. 6. 4. and ^t Mortification of sin, and a spiritual Resurrection to the state of grace and newness of life.

QUEST. *How many states of man are there in this world?*

g Eccles. 7. 29. **ANSW.** In this world there are three States of man; First, the ^e State of Innocency, in which the first man was created after the image of his Maker; Secondly, the State of Sin, in which all men are naturally born; Thirdly, the State of Grace, into which we are translated by Christ.

QUEST. *In what did the Image of God, after which Adam was created, chiefly consist?*

h Eph. 4. 24. **ANSW.** The Image of God, after which Adam was created, did chiefly consist in the spiritual Wisdom, ⁿ Righteousness, and true Holiness of the soul.

SECTION XLV.

QUEST. *What is required to make Baptism effectual?*

i Heb. 6. 1. **ANSW.** To make Baptism effectual, it is required that the Baptized person practise the ⁱ two chief Christian doctrines of Repentance and Faith.

QUEST. *What is Repentance?*

ANSW.

ANSW. ¹ Repentance is a sorrowful sense and acknowledgement of Sin, with a turning from it unto God.

QUEST. *Upon what doth our Faith chiefly rely?*

ANSW. Our Faith doth chiefly rely upon the gracious ¹ promises / Rom. 4. 20, 21. of a most faithful and most powerful God, which promises are ratified in Christ.

QUEST. *But why are unapprehensive Infants admitted to the Sacrament of Baptism?*

ANSW. Infants are admitted to the Sacrament of Baptism, upon the ^m profession of Christianity ^m Acts 16. 14, 15. made by those that undertake for them.

QUEST. *By what name is the second Sacrament called in holy Scripture?*

SECTION
XLVI.

ANSW. In holy Scripture, the second Sacrament is called the Lord's Table, ⁿ the Lord's Supper, and ⁿ 1 Cor. 11. 20. the breaking of Bread.

QUEST. *Why is the second Sacrament called the Lord's Supper?*

ANSW. The second Sacrament is called the Lord's Supper, because

1 Cor. 11.
25, 26.

cause the ^a Lord Jesus himself ordained it, for a continual Memorial of his own Death.

QUEST. *What outward Elements are to be used in the Lord's Supper?*

ANSW. The outward Elements to be used in the Lord's Supper are
p Psal. 104. 15. Bread and Wine, which are ^r two sorts of food most excellent in their kind.

QUEST. *Why is our Communion with Christ set forth by eating and drinking?*

ANSW. Our Communion with Christ is set forth by eating and drinking, to shew our ^a near conjunction with him, by whom our spiritual life is maintained.
2 Jo. 6. 56.

SECTION XLVII.

1 Mat. 26. 26,
29.

QUEST. *Are the Bread and Wine at the Lord's Table changed?*

ANSW. The ^r Bread and Wine at the Lord's Table are not changed in nature, but in use; as being appointed there to set forth something which is inward and spiritual.

QUEST. *What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table set forth?*

f Luke 22. 19,
20.

ANSW. 'The breaking of the Bread, and pouring out of the Wine,

Wine, at the Lord's Table, sets forth the breaking of Christ's Body, and the shedding of his Blood upon the Cross, for us.

QUEST. *What doth the distributing of the Bread and Wine at the Lord's Table set forth?*

ANSW. The distributing of the Bread and Wine, at the Lord's Table, setteth forth the distributing or giving of Christ's Body & Blood to us, as Food for our souls. 1 Jo. 6. 54.

QUEST. *By what means are the Body and Blood of Christ, in the Lord's Supper, received?*

ANSW. The Body and Blood of Christ in the Lord's Supper, are received ^{by} the grace of Faith. Jo. 6. 63, 54.

QUEST. *After what manner are the Body and Blood of Christ, in the Lord's Supper received?*

SECTION XLVIII.

ANSW. The Body and Blood of Christ, in the Lord's Supper, are received ^w really and spiritually ^w Jo. 6. 55, into the Heart of the worthy Communicant. 56.

QUEST. *What is required to make a worthy Communicant?*

ANSW. To make a worthy Communicant it is ^{*} required, that be- 1 Cor. 11.

fore a man come to the Lord's Table, he examine himself; which presupposeth in him, a competency of Knowledge.

QUEST. *Whymust a man examine himself, before he come to the Lord's Table?*

ANSW. A man must examine himself before he come to the Lord's Table, because the unworthy Communicant ⁷¹ becometh guilty of the Body and Blood of Christ, and eateth and drinketh judgement to himself.

1 Cor. 11. 27,
29.

QUEST. *Concerning what things ought a Communicant chiefly to examine himself?*

ANSW. A Communicant ought to examine himself concerning his Repentance, Faith, and Thankfulness toward God; as also, concerning his ² Charity toward men: all which are absolutely requisite to make a worthy Communicant.

2 Alat. 5. 23,
24.

The E N D.

Adver-

Advertisement to the READER.

IN regard the short explicatory Notes first placed in this Manual, which have now several times passed the Press, are by experience found less serviceable to the instruction of Youth; because most private Instructors are not able, and most others not willing to undergo the trouble of framing such leading Questions out of them, as may answer the design of Catechization: it hath been therefore thought fit, that out of the same Notes should be orderly framed a Draught of Questions with their Answers, for an Essay; and these here, with the Notes, presented to the Catechist. That it may not be said of this small furniture of Doctrinals, what was sometimes said of bodily food, [in Lam. 4. 4.] The children ask bread, and no man breaketh it unto them. Now of this present Catechistical Supplement, the Reader may please to take the following Account.

The frame of Questions is distinguished into Paragraphs or Sections, which are noted in the Margin thus, [SECTION I, II, III, &c.] and do correspond with the
like

like Marginals now also printed with the Notes themselves. The number of fourty and eight Sections doth (as it happens) almost sort with the number of Sundays in the year; especially, if a few Sacrament Sundays be abated. But the reason of this distinguishing into Paragraphs, was partly to comply with the known distinctions of the Creed, Decalogue, and Lord's Prayer, into their respective Articles, Commandments and Petitions; and partly to measure out to young and narrow Capacities such prepared Portions, as are used in the feeding of little Children, and in the insilling liquor into narrow-mouthed Vessels. Yet this howsoever is done with this reserve, that if any either dislike such Division in general, or this here used, in particular; he be entreated to pass over the present notification of Sections, and to take such other measures, by joyning two or more of the Paragraphs into one, or by dividing one of them into more, as may best comport with his own design and occasions.

But the stinting each Section to the precise number of four Questions and Answers, and onely four Proofs, may seem to stand
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in need of a larger Apologie: it being confessed at all hands, that the Materials of the several Paragraphs do not equally require the same compass of Explication. Yet to this also it must be said, that this was likewise done in condescension to young Learners, whose memories must be encouraged with short and easy Tasks, and the measure of their spiritual provision be, as of Manna in the wilderness, a dayly and limited Omer of food; Exod. 16. 16, 18.

It might be wished that such a middle Rate of Documents could be fixed, as would neither be found too many, nor too few for the various Circumstances that attend this service. And yet even such an exquisite Model would not attain the end of Catechization, without the Prudence, Condescensiveness, and Assiduity of an Instructor: whereas the most inartificial Composition of Catechistical Doctrines now extant among us, being seconded with a competency of those qualifications in the Chatechist, will undoubtedly in time turn to very good account. But for the present, 'tis sufficient that all generally agree, that Guides of Youth must drive on softly, as the children

O

dren

dren be able to bear; lest in over-driving the Lambs one day, all the flock should die; as Jacob once observed in a like case, Gen. 33. 13, 14. As to this Essay in particular, 'tis again desired that the Catechist use his own liberty and judgement, in laying aside any of these Questions which seem superfluous, and raising any other that may seem more convenient; as also in borrowing more Proofs for their confirmation, either from the Margin of the parallel Sections of the Notes, or from his own better acquaintance with holy SCRIPTURE.

It remains to be noted, that if the sense of each Position had been shared between the Question and Answer (as is usual in other Catechisms) as well the Repetitions in the Answers, as the Lines in the Manual it self, had been considerably fewer than now they are: but this Expedient was purposely declined. For by repeating the import of each Question in it's respective Answer, and so making the Answers entire Propositions; 'tis hoped the memories of young Christians may hereby be furnished with a lasting stock of Christian Aphorisms, which by this means are become more
plain

plain and easy, to be learnt and retained.

But if, notwithstanding what is now said, the supercilious in this our Age shall disdain all such condescensive eudeavours, as intolerably mean and pedantick; let such be put in mind, that the same Pedantry and Indulgence to tender Years were by these Methods chiefly designed. And that with somewhat the more encouragement and hope of success, in that the great Apostle of the Circumcision, S. Peter, was commanded [in John 21. 15, 16.] to feed the Lambs of Christ, as well as his Sheep: and that great Master of human Learning, as well as Doctor of the Gentiles, S. Paul, thought it no disparagement to feed Babes with Milk, as well as to minister strong meat to men of higher attainments; 1 Cor. 3. 2. Yea, the same holy man, who was not inferiour to the very chiefest Apostles, hath [in Cor. 1. 14. 19.] thus openly professed of himself; I had rather, saith he, speak five words with my understanding, that by my voice I might teach [or, Catechize] others also, than ten thousand words in an unknown Tongue.

PROV. XXII. 6.

TRain up [*or*, Catechize] a Child in the way he should go: and when he is old, he will not depart from it.

2 TIM. III. 15.

From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

¶ *A Sermon Preached before King JAMES, upon Eph. 4. 13. by James Usher, late Archb. of Armagh.*

“Great Scholars possibly may think, that it
“stands not so well with their credit, to stoop
“thus low, and to spend so much of their time
“in teaching these Rudiments & first Principles
“of the doctrine of Christ. But they should
“consider, that the laying the foundation skill-
“fully, as it is the matter of greatest impor-
“tance in the whole building, so it is the very
“master-piece of the wisest builder. According
“to the grace of God which is given unto me, as a
“wise master-builder, I have laid the foundation;
“saith the great Apostle, 2 Cor. 3. 10. And let
“the learnedst of us all try it when ever we
“please, we shall find, that to lay the ground-
“work rightly (that is, to apply our selves unto
“the

“ the Capacity of the common Auditory, and to
“ make an Ignorant man understand these my-
“ steries in some good measure) will put us to
“ the tryal of our skill, and trouble us a great
“ deal more, than if we were to discusse a con-
“ troversie, or handle a subtile point of learning
“ in the Schools.

¶ *The Peace-maker (Sect. 23.) by Joseph
Hall, late Bishop of Norwich.*

“ It was the observation of that wise and
“ learned King *James* of blessed memory, --- that
“ the reason, why so many of ours were per-
“ verted to Popish Superstition, was, for that
“ the people were not well grounded, by due ca-
“ techizing in the Principles of Christian Reli-
“ gion; --- and that there is no employment in
“ the world, wherein God's Ministers can so
“ profitably employ themselves, as in this of
“ plain and familiar Catechizing. What is a
“ Building, without a Foundation? If this
“ Ground-work therefore be not surely laid, all
“ their Divine Discourses (for such their Ser-
“ mons are) lie but upon the loose sand, and are
“ easily washed away by the insinulative sugge-
“ stions of false Teachers. --- As for matter of
“ Belief, were the foundation surely laid of the
“ Doctrines of Faith, contain'd in the *Apostolick*,
“ *Nicene, Athanasian Creeds*; and of the Doctrine
“ of the Sacraments, briefly comprized in our
“ publicly allowed Catechism; I see no reason,

“ but to think our people so sufficiently de-
 “ fenced against the danger of Error, that no
 “ Heretical machinations could be able to batter,
 “ or undermine them. And surely, if ever there
 “ were or can be time, wherein this Duty of Ca-
 “ techizing were fit to be enforced, it is this
 “ upon which we are fallen, when the souls of
 “ Christian people are so hard laid at, not onely
 “ by *Papery, Anabaptism, Antinomianism, Pelagia-*
 “ *nism*; But by the confounding and hellish He-
 “ resies of *Socinianism, Antitrinitarianism, Ne-*
 “ *arrianism*, prodigious mischiefs; tending not
 “ onely to the disturbance of our peace, but to
 “ the utter destruction of Christianity.

C Ome ye children, hearken unto me ;
 I will teach you the fear of the
 Lord, *Psal. 34. 11.*

When the chief Priests and Scribes saw
 the wonderful things that he did, and
 the children crying in the Temple, and
 saying Hosanna to the Son of David,
 they were sore displeased, and said unto
 him, Hearest thou what these say ? And
 Jesus saith unto them, Yea, have ye ne-
 ver read, Out of the mouth of babes and
 sucklings thou hast perfected praise ?
Mat. 21. 15, 16.

D Lord

Prayer

O Lord open thou my lips, and my mouth shall shew forth thy praise; Psal 51. 15.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, Fortify and kill all vices in me, and so strengthen me by thy grace, that by the innocency of my life, and constancy of faith even unto death, I may glorify thy Name through Jesus Christ our Lord; in whose own words I further call upon thee, Our Father, &c.

A Almighty and everlasting God, heavenly Father, I give thee humble thanks, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in thee: Increase this knowledge and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ A Prayer for the Morning.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord;
in

Prayers.

in whose Name and words we further call upon thee, Our Father &c.

Or this.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Evening.

O God from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our saviour; in whose Name we further call upon thee, Our Father, &c.

Or this.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thine only Son, our Saviour Jesus Christ. Amen.

The END.

P R A Y E R S

I N T H E

C L O S E T:

For the Use of all Devout C H R I -
S T I A N S , to be said both

M O R N I N G & N I G H T.

Collected out of the B E S T C O M P A N I O N
by the A U T H O R of the same.

Mat. 7. 7. *Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.*

8. *For every one that asketh, recieveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.*

Joh. 16. 23. *Verily, verily, I say unto you ; Whatsoever ye shall ask the Father in my Name, he will give it you.*

O X F O R D,

Printed at the T H E A T E R, for
John Howell, M.DC.LXXXIX.

TO THE
READER.

IN the Preface to the Best Companion, I gave some directions how those Prayers which were principally designed for Publick Use, might also become serviceable to any one in his most secret retirement. And though the directions there given were exemplified after the plainest manner, yet still some, whose capacities are of a lower Size, might not understand them: Others again, conceiving it a trouble too great to follow them, might perhaps be altogether discouraged upon this account from the Private use of the Devotions themselves. So much being suggested to me, and a request withall being made that for the sake of these I would draw the substance of the said Prayers into two or three Collects, and make them yet more easily subservient to every ones Closet-Necessities, I readily complied and promised my Endeavour. 'Tis impossible indeed that the Wiest heads should ever frame such a form of words as shall answer the Wants and Exigencies

TO THE READER.

gencies of every ones private Condition. The utmost advance that can be made in this kind of Essay, will go no farther than the laying down such Generals as ought to be the Matter of every Christians requests to Heaven, and the accomodating their expressions so that each single Votary may readily apply them to his own particular Concerns. Now both these are most Eminently Conspicuous in the devout prayers of our Church: and if they are not equally so in the parts of the same here brought together in this performance, the Workman only must be blamed; for true precious Stones, if artificially cut and rightly placed, can never fail to shew themselves to the greatest advantage. However if these Prayers are truly directed to the same end for which they have been compiled, I doubt not but they will bring Glory to God, Honour to the Church whose sound and wholsom words they are, and everlasting Comfort to every Soul that useth them.

*Prayers in the Closet both for Morning
and Night.*

A Almighty God, Father of our Lord Jesus Christ
Maker of all things, Judge of all men : I ac-
knowledge and bewail my manyfold Sins and wick-
edness, which I from time to time most grievously
have committed by thought, word, and deed against
thy Divine Majesty, provoking most justly thy wrath
& indignation against me. I have followed too much
the devices and desires of mine own heart. I have
offended against thy holy Laws. I have left undone
* Here confess thy
particular Sins of
Omission. those things which I ought to have
done*. And I have done those things
which I ought not to have done †. And there is no
† Here confess thy
particular Sins of
Commission. health in me. But thou, O Lord, have
mercy upon me, miserable offender.
Spare me, O God, who confess my faults. And grant
that I whose Conscience by Sin is accused, by thy
merciful pardon may be absolved, through Christ
our Lord. O create and make in me a new and con-
trite heart, that I worthily lamenting my sins, and
acknowledging my wretchedness, may obtain of
thee, the God of all Mercy, perfect remission and
forgiveness, through the same Jesus Christ our Lord;
whom of thy tender mercy thou didst give to suffer
death upon the Cross for our Redemption, and who
made there (by that oblation of himself once offer-
ed,) a full, perfect, and sufficient Sacrifice, oblation,
and satisfaction for the Sins of the whole world.
Spare me therefore, Good Lord, spare me whom
thou hast Redeemed. Enter not into Judgment with
thy Servant, who am vile Earth, a miserable sinner:
But

Both for MORNING and NIGHT.

But so turn thine anger from me, and so make hast to help me in this world, that I may ever live with thee in the world to come. O give me true repentance; forgive me all my Sins, negligences, and ignorances. and endue me with the grace of thy holy Spirit, that I may amend my life according to thy holy Word: Grant me grace to withstand the Temptations of the world, the Flesh, and the Devil; and with a pure heart and mind to follow thee the Only God. Vouchsafe, I beseech thee, to direct, sanctifie, and govern both my heart and body, in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection both now and ever, I may be preserved in body and soul; that I may please thee both in will and deed; that I may both percieve and know what things I ought to do, and also may have grace and power faithfully to fulfill them. Graft in my heart the love of thy Name, increase in me true Religion, nourish me with all goodness, and of thy great mercy evermore keep me in the same. O grant that thy grace may always prevent and follow me: and make me continually to be given to all good works; so that in all my works begun, continued, and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

O God the Creator and Preserver of all mankind, I humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health

PRAYERS in the CLOSET

unto all Nations. Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy Flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord. More especially I pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of Truth, and hold the Faith in Unity of Spirit, in the bond of peace, and in righteousness of Life. I beseech thee, O Lord, for this whole Kingdom in general, and particularly for the King and Queen; that thou wouldst be pleased so to dispose and govern their hearts that in all their thoughts, words, and works, they may ever seek thy honour and glory; and study so to preserve Us that peace & happiness, truth and Justice, Religion and piety may be established among us for all generations. So bless them, O Lord, and all the Royal Family, with the dew of thy heavenly Spirit, that they ever trusting in thy Goodness, protected by thy power, and crown'd with thy gracious and endless Favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon Earth, and after death obtain everlasting life and glory in the Kingdom of Heaven. Be pleased to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy word; and grant that both by their preaching and living they may set it forth, and shew it accordingly. Be pleased to endue the Lords of the Council, and all the Nobility

Both for MORNING and NIGHT.

Nobility with grace, wisdom, and Understanding. Be pleased to bless and keep the Magistrates, giving them grace to execute Justice, and to maintain truth. Be pleased to bless and keep all thy people, especially my *Relations, Benefactors, and Friends*: Let thy Fatherly hand, I beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may attain everlasting life. Be pleased to forgive all mine enemies, persecutors, and slanderers, and to turn their hearts. Lastly, I most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or or any other adversity; to relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this I beg for Jesus Christ his sake. *Amen.*

Almighty God, Father of all Mercies, I thine unworthy servant do give thee most humble and hearty thanks for all thy Goodness and Loving-kindness to me, and to all men. I bless thee for our Creation, for my Continual Preservation (*that of this day [or Night] in particular*) and all the blessings of this life: But above all for thine inestimable love in the Redemption of the World by our Lord Jesus Christ; for the means of grace, and for the hope of Glory. Furthermore, I give thee humble thanks that thou hast incorporated me into thy Holy Church, that thou hast vouchsafed to call me to the knowledge of thy Grace, and Faith in thee. Increase this Knowledge, and confirm this Faith in me

PRAYERS in the CLOSET, &c.

me evermore. Give me a due sense of all thy Mercies, that my heart may be unfeignedly thankful; and that I may shew forth thy praise not only with my lips, but in my life, by giving up my self to thy service, and by walking before thee in holiness and righteousness all my days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end.

Amen.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our dayly bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

UNto thy Mercy and protection, O God, I commit my self this Day [*or Night,*] and evermore. O Lord, bless and keep me: Lord make thy face shine upon me, and be Gracious unto me. Lord, lift up thy Countenance upon me, and give me peace both now and evermore. *Amen.*

thy me

F I N I S.

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To Stillington 1755.